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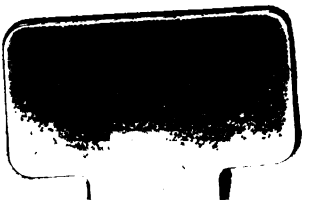

THE

MILLENNIUM.

THE

MILLENNIUM,

A POEM,

IN FOUR BOOKS,

TO WHICH ARE ADDED

REASONS FROM PROPHESY

WHY THE

SECOND COMING OF CHRIST,

AND THE

COMMENCEMENT OF HIS PERSONAL REIGN ON EARTH

IS TO BE EXPECTED.

Viventque et regnabunt cum CHRISTO mille illos annos.
APOCALYPSIS JOANNIS THEOLOGI.
Cap. XX. *V.* 4.

GUERNSEY:
T. J. MAUGER, CONSTITUTION-STEPS.
1838.

480.

TO

THE RIGHT HONOURABLE

LORD RADSTOCK,

THE FOLLOWING PAGES ARE

DEDICATED,

AS A SLIGHT TESTIMONIAL

OF GRATITUDE

FOR MANY ATTENTIONS,

FROM HIM RECEIVED

BY HIS GREATLY OBLIGED

AND EVER FAITHFUL SERVANT,

THE AUTHOR.

PREFACE.

THE Author of the following pages is well aware that although it has long been an established custom to prefix to every work, of any magnitude, which may come from the press, something by way of preface or introduction; yet, he thinks that custom would, in many cases, "be more "honoured in the breach than in the observance," and, perhaps, in the present case, as well as in many others, the remark may hold good.

But, as a book without a preface is a perfect anomaly, he will not be the first to set custom at defiance by intruding his labours upon the public without what, by some, may be thought most essential, and who think so, perhaps, from not being aware that in ninety nine cases out of a hundred a preface is never read.

His object is to write what he hopes may be read by many, and not what may be passed over as containing nothing save apologies to the public for appearing before it. He thinks it most idle for an Author to tell us that he has a deep sense of the demerit of his work; for, in truth, he has no feeling of the kind, and he thinks it equally ridiculous to find a claim made for indulgence which he rests satisfied he shall obtain, together with a whole

string of *et cæteras* running over ten or a dozen pages, sometimes more, apparently written for no other purpose than to swell the size of the book, to increase its price, and consequently to add to the profits of the author as well as of the publisher.

He will, therefore, endeavour to avoid the error which he has thus deprecated by barely informing the reader that the original Poem "*in blank verse*," with the "*Reasons from Prophesy, &c.*," thereto appended, came into his possession about twelve years ago, by such a train of accidents as if detailed would swell this preface into a volume, at least; but as he is of opinion the reader would not have patience to wade through it, he will not add more here than that after the work had been in his possession upwards of ten years, he was induced to correct several lines in the original Poem, and subsequently to rewrite the Poem altogether, in rhyme—which the reader will perceive contains but few new ideas, as he was desirous not to depart from the model which he had had placed before him. He has, however, added very copious Notes to the work generally. His labours are now finished, and they are submitted to the public with a hope that the object the Author has in view may be obtained.

THE

MILLENNIUM.

ANALISIS OF BOOK I.

Invocation for the aid of the ALMIGHTY—Objects of the Poem —Allusions to the Prophecies of St John, of Isaiah, and of Daniel —We are aware, in the present day, how strictly and to the letter many of them have been already verified—What effects should therefrom be produced—The unfulfilled Prophecies soon to be accomplished—Warnings given by the dreadful Eruptions of Ætna and Vesuvius, and Earthquakes in Calabria and Sicily— The LORD commences his Millennium Reign by rewarding his *true* followers, and calling to account all false guides and unbelievers—The Sceptic advised to read the Bible without prejudice, where he will find the Truth of Revelation is fully established by the fulfilment of so many Prophecies as to Famine, War, Pestilence, and the Jewish Nation—Punishment of the apostate Julian—Antichrist—Mahomed—Prescience of the DEITY Advice to the Infidels—One of the signs of the MESSIAH's Advent is that Crime shall be at its height—Italy pre-eminent in every kind of Vice—Leading feature of the whole superstition— Effects thereof—Vices enumerated—Indulgences—Constantinople and Rome, the guilt of prevails over the whole World ; but, less in free countries than elsewhere—Britain apostrophized as not being free from guilt—Do her inhabitants reverence Religion ?— Free-thinking—Effect of irreligion amongst the higher classes upon their inferiors—The real Christian doomed by the World to suffer—Considered Enthusiast, Hypocrite, &c.—All the Clergy not faithful—Pride of some of the Dignitaries of the Church imitated too frequently by the inferior Priesthood—Consequence of such imitation—Patriotism, of what it should consist—Of what it consists *now*—Laws, their severity—Their intricacy—How affecting the poor—Guilt, private, keeps place with the public— Gold the first object of man, no matter how obtained—Poverty however virtuous despised—Allusion to the Golden Image set up by Nebuchadnezzar—Gaming and its attendant evils—Infidelity productive of Lust, Malice, Rage, Scorn, and other direful effects —Gallantry and its concomitants — Blasphemy—False Oaths— Lying and Dissimulation—No Virtues but their semblance remain —Honour (so called) takes the place of Religion—In what such honour consists—There are *every where* a few who practice Virtue and seek for Truth—Announcement of the MESSIAH— Call to Unbelievers—Conclusion, Prayer to the ALMIGHTY for a Ray of Heavenly Light.

BOOK I.

ALMIGHTY Father!—to my pray'r attend,
Mine aim thy glory—and man's good mine end;—
If language, worthy of such lofty theme,
Can paint the wonders of the great *Supreme*,
'T must be like *his*—whose, fire enkindl'd, tongue—
The will of great Jehovah *nobly* sung:—
The threat'nings and the promises of God—
Held forth *his* Blessings—yet expos'd the Rod:—
Oh may that pow'r—who did *Isaiah* inspire,
Grant to *my* soul, a portion of *his* fire:—
That I may *now* prophetic Truth declare,
Be *this* my object—and be *that* my Pray'r.—
If such be granted—can the task be hard—
Or can my Labour fail of due reward:—
When grateful homage to the King of Kings,
And Lord of Lords—my muse in tribute brings.

What blessed John foretold—be first my theme,
(No wild enthusiast's vision—idle dream)
Or what Isaiah *erst* had said—or *he*,
Who dar'd refuse to bend the supple knee,
In genuflection to the golden God:—
Who dared the vengeance of the tyrant's rod.—
Ev'n thou—O Daniel! whose keen eye could see
Times—distant times—as present unto thee—
The curtain drawn aside—by *him* who made;
The whole—in vision, was before thee laid—
Inspir'd and kindl'd—zealously *inspir'd*—
Thy soul in praise—with holy rapture fir'd—
Sung times to come—and we—who live *to day*,
Are well aware how very true *thy* lay.

The wonders John foretold—fulfill'd, *in part*—
And seen to be *in all*—may make *us* start
From dreams of worldly bliss, parade and noise,
To seek for heartfelt peace—and heavenly joys:—
For soon will come to pass what *he* foresaw,
By Nature's stable—just—impartial Law:—
Calabria, Sicily[1]—their warning giv'n,
Proclaim to Man—and Angels;—*high* in Heav'n,

(1) For elucidating *this* passage, and *others* which follow in the progress of the Poem, the reader is requested to consult the Notes appended to "THE MILLENNIUM, A POEM," in Blank Verse, which he will find at the conclusion.

That idle, empty worship—soon shall cease
" And all be piety—and all be peace."
These warnings—in the plainest language say,
Let ev'ry mockery fly—far, far away :—
Away perfidious teachers—and all such
Who say—"*here's* giv'n too little—*there* too much."
The simple Truths the blessed JESUS taught
Sink in your minds—to cleanse the inmost thought :
That you may worship GOD—in perfect truth—
In age—in infancy—or days of youth,—
And by repentance—through GOD's just design—
Turn from your heads, the threaten'd wrath Divine.

When the MESSIAH had performed *that* work
Which brought salvation to Jew, Gentile, Turk,—
Then was it shown to John what should befal
In after—distant ages—unto *all.*
That then the faithful should well know—from far—
Their LORD's approach—to wage a vig'rous war,
'Gainst tyrants and their slaves—to conquer sin,—
And his Millennial reign on earth begin.—
He comes in pow'r—the righteous to reward—
Those who avow'd his glorious works—and dar'd
A world of persecutors—sword and flame ;—
Exulting—boldly, in their JESUS' name.
For Truth they had contemn'd the joys of life,
And fall'n—'mid tortures—in the noble strife.—

Had dar'd of Antichrist, the impious pow'r,
Rais'd against the saving faith—in evil hour.—
Say—what can fire, and sword, and torture prove,
Where nothing's taught but peace and boundless *love?*
Oh! how shall they, whose knowledge did unfold
The sacred Gospel's page—in days of old,—
Account for truth perverted—to man's race
Whose only business was the field or chace:—
Who uninstructed, ignorant, dark and blind,
Saw nothing lovely in the enlighten'd mind.—
Was it by you—ye guides—so false—so base—
In darkness *thus* was kept the human race?
Ah! were it so,—ye false *ones*—tremble *now*—
The master is at hand—will strike the blow,
Will your nefarious stewardship requite,
And send you *headlong*—to eternal night.

Let him who doubts of Revelation—try
The Sacred Volume—with unjaundic'd eye,—
He *there* will find—that *long since,* 'twas reveal'd
What after-times should bring—their *fiat* seal'd.—
Will he *then* doubt the Almighty's sovereign pow'r,
Who nam'd the time—nay *even* the *very* hour,
What distant periods should produce—and where
famine, or war, or pestilence appear.—
Ev'n now the scatter'd Jews the faith proclaim
Of such as glory in the Christian name.(2)

Where is their nation now? Where is their state?
Where is their Temple, Throne, or Potentate?
As 'twas foretold—the world they wander o'er,
From spicy Indus, unto Hecla's shore.—
When the apostate Julian would have built
Their temple up again—his mind with guilt
Surcharg'd—'twas then, his first—his great design,
To overthrow *the words* of Truth Divine:—
But—from his purpose was the Tyrant driv'n,—
The fire *obedient*, burst from Earth and Heav'n,[3]
Stopp'd the attempt—so impious— and so vain,
And said JEHOVAH would uphold his reign.—
What less than inspiration could foreknow,
The pow'r of Antichrist—divulge *his* Law?
Who in Chrits's name should raise up hate and pride,
Revenge, or horrid war—or fratricide:—
Set nation against nation—man 'gainst man,
In opposition to the Almighty's plan,—
And loosen every bond of human life;
For love give hatred—and for peace but strife.[4]
Who the *false* Prophet could foresee, save God?[5]
He rules the world—destroys it with *his* nod!
He future times can scan—and knows the hour,
When Thunders shall appal—or Tempests lour;—
When Earthquakes shall their pow'rful force employ,
To bury cities—or the woods destroy;—

When wars shall ravage—or when feuds shall cease,
When science languish—or when flourish peace.—
Ye Infidels, go read prophetic lore,—
And in your mind, the Truths with ardour store,
They cannot fail to teach—that *nearly* all
Predicted is fulfilled—what's left, but *small*
That forward to we look.—With anxious pains,
Then watch your garments, think of *what* remains.[6]

Messiah comes, when Vice is at its height,
When Luxury revels through the live long night;
When Christian virtues are but little known
From the plebeian's station—to the throne.—
'Tis then the sickle he thrusts in, or reaps
The hanging clusters of the purple grapes:—
Is crime *then* at its height? Oh! arduous task
To paint the scenes around, some aid I ask,—
From him—whose teaching I most wish to know,
That I may, in their proper colours, shew
The Vices of the age—where most they spring,
Whether with Peasant, Peer, or Prince, or King.—
Oh! where shall I begin—what country claims
The sad pre-eminence which virtue shames,
That sad pre-eminence of deeds of guilt,
For which, on Earth, the Saviour's blood was spilt;
Unthought of all *his* wand'rings—all *his* woes,
His sanguine suff'rings—and heart-rending throes,

Causing the Eternal, and the *only* Son
To cry "not mine—Father thy will be done."

What country stands the first in guilt this day,
Most lax in morals—far from Truth astray?—
Oh Italy! too plainly it is thee,
A country *once*, where all were reckoned free:—
Degraded *now*—man still his form retains;
But wears the fetters—or supports the chains,
Which superstition may on *him* impose;
From her alone 'tis—he receives the laws—
That guide his actions, or subdue his will,
To *her* he hearken'd—and he listens *still*.—
Him reason rules no more—no more she sways
Her sceptre o'er him—or extends *those* rays
Which teach the mind that *she*—and *she* alone,
Gives to the feelings and the temper tone:—
Induces man to live—to act and feel
The Patriot's ardour—or the Patriarch's zeal.
Polluted race—you strike us with surprize,
Where man and beast unnatural lust supplies!
Where female honour, and connubial love,
Scarce one abides by—and as few approve;—
Nay *both* unknown.—Where vile assassins stand,
With ready instruments of death at hand;—
Where *sure* revenge a *subtle* poison yields,
From which no antidote the victim shields.

Religion *too*—is made a thing of sale,
And sins are pardon'd by a *prescribed* scale:—
By Popes invented—and by Monks approv'd—
By Saints detested; but—by sinners lov'd.—
Hence springs a *traffic* up—for saving souls
Of guilty men—who, dying o'er their bowls—
In some lewd brawl—or in the harlot's arms—
The Bull secures—from all impending harms.—
They paid the price—to sin whilst life remain'd,
Therefore, for sinning can they be arraign'd:—
'Tis thus they argue—but, they argue wrong,
As to their sorrow—will be known ere long:—
When call'd before *him*—whose eye's far too pure,
One spot of wickedness *ev'n* to endure.

Thy guilt Constantinople—and Rome thine—
In every nation's found—ev'n from the line,
To the *bleak* North, where winter holds her sway,
Or where Cape Horn is *rob'd* with storms and spray.
'Tis here—'tis there;—but least in countries free,—
And oh, my Britain, were it not in thee!
But with thy virtues, thou hast *still* some stains;—
Though freedom thine—thine the luxuriant plains,
Thine the clear head—and thine the lion's heart
To act the hero's—or the patriot's part.—
Here *then*—where Freedom boasts of pow'r supreme
Where *all* may read the Gospel's glorious theme;—

May study truths divine—and hear them taught,
From lips with energetic fervour fraught;—
If *here* Vice triumphs—here *she* reign *alone*,
Oh! where on Earth, doth Virtue raise her throne?
Is then Religion in our Isles rever'd,
Her paths respected—or her threatenings fear'd!
No—no—Religion is the scoff of pride,
For rank to laugh at—statesmen to deride:—
Banish'd the circles of the world polite,
To sink in darkness, and in endless night:—
So would *they* have it—could they have their will,
Or could *they* through the minds of *all* instil
The doctrines which *free-thinking* make so plain,
That—if you seek wild chimeras of the brain
Religion *such* produces—*she alone*
Gives to *them* life—and energy—and tone.
If Kings believe not—Princes truth deride,
Will the plebean rest—self-satisfied,—
Unless he imitate the examples giv'n,
Which drive him from content—and far from Heav'n.
Of imitation fond—the example shown,
By some proud Peer—his tenant makes his own;
Of Vice drinks just as deep—if means allow,
Till unbelief is written on his brow.—
Till truth is disbeliev'd—and disobey'd,
And solemn rites considered but parade,—

By which the Priest's enrich'd—or Bishop fed
With what but *justly*—is *their* daily bread:—
That to support the Church—no *one* need care,
Her doctrines useless—and absurd her pray'r:—
So lax their principles—so careless grown—
Each creed is equal—difference is not known—
Between the errors of the Church of Rome,
And doctrines of their *purer* Church at home.—
The *few* who glory in a *Christian's* name
Are doom'd to suffer—monstrous is the shame—
If glorying in Christ's name be worthy thought,
Of contumely—say,—where is glory bought?—
If he who, in the face of scorn, avows *that* Lord,
By seraphs lauded, and by saints ador'd,
Be deem'd, by man enthusiast, fool or mad—
Ev'n hypocrite, or any thing as bad;—
No matter what MAN says—he feels within,
The atoning Blood, to wash away *all* sin;—
And knows, too well—a day will *soon* appear,
When what he was—will to the world be clear.—
A sinner sav'd by Grace—by blood Divine,
Such the Almighty's will—and grand design.—
Not *all* the Clergy feel the Truths they preach,
Their actions differing from the things they teach;
If felt—their deeds would evidence afford,
And all *their* zeal would be—to serve the Lord.—

But—is it so? Ye high ones do not frown,
Bishops, with pride—on poverty look down:—
Their pamper'd tables—and their splendid boards,
Their dulcet music—and the lute's soft chords,
Are not intended for the lowly poor,
For such,—too oft—are *hunted* from *their* door.—
Their tables for the rich—not poor are spread,
And reckless if the *latter* pine for bread.—
Humility and meekness—thrown aside;—
Ambition—wealth and honours—such as pride
Can lust for—is *their* object, *their* pursuit;—
But,—dust and ashes—will be all the fruit.—
Of labour so misplac'd—of thoughts so mean
Disgrace to Bishops,—or more venial Dean:—
The inferior priesthood imitate too well
Th'example set by those, who should excel
In every Christian virtue.—They *too* turn,
Too oft, upon the poor with looks of scorn:—
For tithes, not souls, engage their *selfish* views,
The latest gossip—or most recent news.—
Unbounded Charity—admit they teach—
Patient endurance under woe they preach—
Under each earthly woe—of hunger—pain;—
Or what may cause the sufferer to complain;—
But—have they the Samaritan's kind heart,—
To act the Doctor's—or the Banker's part:—

To yield *their* aid—the sufferings to assuage
Of the poor peasant,—bending under age?—
Ah no!—They preach—'tis true—the sermon o'er
The chariot waits the Rector—he no more,—
Thinks of what others feel;—but, rolls, in state,
From the church-porch—towards *that* tasty gate
Which opens on the lawn—by shrubberies grac'd,
And all that can be well devis'd, by taste:—
Thence speeds in state to his luxurious home,
Where, the *poor man*, if starving dar'd not come:
Where ragged honesty must *not* appear;—
But the most vile may venture—if a *peer*.—
'Tis here he revels—when *his* labour's o'er—
Revels *on what?*—The labours of the poor,—
Methinks I hear the priesthood raise *their* cry,
Of false assertions—impious villainy:—
Let it be so—I fear not all they say,
The *data's* true—on which I form my lay:—
More to *their* shame not *mine*—I wish them well;
But, how reclaim them, if no truth I tell?
I tell them then, *again*—pride no where reigns
With more of despot sway than 'mongst the *Deans*,
And well fed Rectors of our Church at home,
A scandal *even* to the Church at Rome.—
I know there are, who think what *now* I write,
A base allusion and a scandal *quite*,—

That in *these* days we have—as *once* pourtray'd,
Pastors as zealous to extend *their* aid
Towards promoting Truth—in Christian guise,
To reclaim the worldling—and, instruct the wise;
As when Paul preach'd—or when, on Patmos shore,
Saint John, *entranc'd*—proclaim'd prophetic lore:
Told what should be, in days that are to come—
Heard the terrific thunders of the drum:—
Saw war in ghastly form—her legions spread,
And fields manur'd, with the recumbent dead.

Doth Patriotism—spread its blessings round?
Say—is the Patriot through *our* country found?
Say—does the *private* yield to *public* good;—
Or is the love of Country understood?
CHRIST knew it *well*—ev'n in that very hour,
When the blind Jews—infuriate with power,—
Led him to death—he wept for Israel's doom,
Though on the confines of the silent tomb.—
Above revenge—or hate—or pride—or strife,
The world he mourn'd—for it gave up his life:—
But, *here*, alas! that Saviour is deny'd;—
Such the degree of man's obdurate pride.—
Here faction rules—and *all* have selfish aims,
Ev'n small respect—our very senate claims.—
It meets not *now*, to argue, in debate,
Th'important objects which involve the State;—

To weigh the Country's good—or act the part
That fires the Statesman's tongue, or warms his heart.
Who's in—who's out—is now what they enquire;
Not who such zeal as *Curran* did inspire,
Or who, like *Burke*—dar'd boldly to demand
Justice on *him*—who had oppress'd the land,
Which he had sworn to succour and protect;—
Not to betray—or any act neglect,
Tending to ameliorate the state of those
Under *his care* by sound and wholesome laws.—
More great the pow'r of speech—more great the praise
The greater the reward its party pays.
Those talents which *their* God, on each pour'd down,
Are turn'd against *their* Maker's *will* and *throne;*
Are brought in low servility to say—
Whate'er the tool of State demands:—thus *they,*
For wealth—for honours and preferment wait,
And all the baubles that adorn the great.
For these the plunder'd poor, the useless place—
The pension undeserv'd—the worthless grace,
Which Stars—or Ribbons—Titles can convey,
Or all the splendours of the world's display:—
For these corruption spreads her eagle wings,
For these the servile bard his poesy brings;—
Dark'ning the mind of man, by falsehood's lay,
Ere fell corruption pounces on her prey.

The time's not distant—when the penal code,
Most hatefully inhuman, call'd for blood:—
Such was requir'd for many a trifling breach,
'Till sacrifice of life—at length—did teach
Our senators, that Tyburn was no place
T'improve the morals of the human race:—
Hence—many a sanguine Law repeal'd has been,
Less frequent, *hence*, are executions seen:—
Yet still—though much is done—more is requir'd
To make the Law—what it might be desir'd,
Brief, simple, just—uprooted ev'ry weed,
And made *so clear* that "each who runs might read"
Thanks to enlighten'd times; but, most to thee,
Who rules o'er all—fixing their destiny,—
Blood runs not *now*—through *all* the penal code,
As text and gloss—comment and episode:—
Yet—still we may—with much of truth, declare,
Full many a bulky volume law might spare:—
For Laws of property are complex—dark—
Yielding a feeble; but imperfect spark,
To lighten on the sages of the Law,
That, *thence* they can but *faint* conclusions draw.
Say—who dare claim the law to understand;
Or, grasp *her* mysteries with a master's hand?
Unknown ev'n to the sages of the Bar,
Full half *her* doctrines—and *her* mandates are.

Who dare pretend he understands the laws,
Whilst case on case arises—cause on cause:—
Folio on folio teems—ere they are read
The labours of a lengthen'd life are sped.
The labours of a life—protracted long
Too short to judge what *law* deems right or wrong.
How can the poor—through all these mazes, gain
That retribution—*they*—ought to obtain?
That retribution—which should be their due:
For which they vainly plead—or blindly sue.
Th'attempt is vain—and *here*, where Freedom's seat
Is claim'd—they find *her* but an idle cheat.
The laws are, proud oppression's iron tools;—
Submitted to—as youths obey in schools,
Precluding poverty from all that's right,
And burying Justice in eternal night.

The private—to the public guilt keeps pace,—
Gold *the first object* of man's erring race:—
With them *is penury* the *greatest* shame
That human-kind can suffer.—There's no name
So base—so wretched as the man's whose purse
Is empty found—*that* stamps him with a curse.—
Though fraud, though rapine raise the man to wealth,
At cost of reputation, or of health:—
By *all*—its owner is esteem'd—caress'd,
By some respected—and, by others bless'd;—

But poverty doth genius—beauty hide,—
Sets virtue and perfection quite aside:—
Renders both void and useless—but, to wealth,
However gain'd—be it by fraud or stealth,—
Our people worship—every class will bow
The supple knee—in genuflection low.—
The tyrant King who set up for his God
The golden image—and held out the rod
That should compel—when heard soft music's strain,
Prince—peer and peasant—nay the humblest swain,
To hasten to bow down—and worship *there*,
Pour out his heart in praises—or in pray'r.
The fiery-furnace—forc'd obedience then;—
'Tis not so *now*—amongst the sons of men.—
With zeal unbounded *here* adoreth all,
And prostrate to, their darling idol fall.

Hence gaming o'er the land triumphant reigns,
Source of most vices—and of many pains:—
For it neglected—lives the wretched wife,
A dreary—comfortless—uneasy life:—
The child untutor'd—and the home forgot,
Are portions of—what are the gamester's lot:—
For play the tenant is oppress'd—the poor,
Unaided, driven from the great man's door.—
For play—is honest industry unpaid,—
Are friends forgotten—or is trust betray'd:—

For play—the love of country is withdrawn,
And every Duty to the Church or Throne.
To God or man—what duty can he owe,
Who stakes his *all*—upon the dice's throw?—
In its *foul* train are theft and suicide;—
Murder and robbery, stalking side by side.—
Yes—in the settled gamester, we can see,
Of every guilt a *damn'd* epitome.

Instead of gentle—and connubial love,
Parent of bliss below and hopes above;—
Unbounded lust and gallantry are found,
Peace to destroy—the tender bosom wound.—
In place of love—malice prevails—and rage,
Reproach and scorn—are found upon the stage:
From gallantry—however soft in guise
Heart rending griefs—and sorrows will arise,
Flow, amply flow—as *she* can best express,
Who's tasted of that cup of bitterness:—
By falling—through the snare of artful lust,
Plann'd by the *vile* gallant—she dar'd to trust.—
Go—ask of her—the feelings of her heart,—
She best can paint them—having felt the smart.
Go—ask the jealous what is it they feel,
What tortures of the mind they can reveal!
Go—ask the youth whose giddy steps were led,
To seek for solace in the harlot's bed:—

Thither decoy'd by blandishments—or worse,—
He'll tell—that step was mark'd with every curse!
Struck with disease—and blasted ere his prime,—
And, daily, punish'd—for a transient crime.—
These each *too well* can paint the woes that wait,
Unhallow'd love—from *their* peculiar state.

What is the crime that in *this* land thrives not?
God's holy name blasphem'd—his laws forgot:—
Even sacred oaths are *now* a mockery made,—
The scorn of wealth—the veriest scorn of trade.—
Envy with Calumny—*now* holds her reign,
Lying and falsehood—all that's low and mean,—
Ambition's *little* arts—*here* prosper well,—
And every youth is told, would *he* excel—
He must perform the low dissembler's part,
His face at variance with his *very* heart:—
For such the path that fame and honour wait,
That leads to honours—or to high estate.—
Ambition *true*—is banished from the shore,
And singleness of heart—is found no more.

Say then—what virtues we to these oppose,
In manners—customs—polity or laws?
No virtues; but their semblance, we shall find,
Our manners new—our conduct *seeming* kind,

Civil and formal words produce—mere sounds:—
Whilst in the heart—self, *only* self, abounds.—
To self is every thought—and look apply'd,
And every generous feeling *is* deny'd
A single place—which *we* should *more* esteem,
Than all the follies of ambition's dream.—
For *self* the sparkling bowl—the feast is giv'n;—
Attentions paid—in mockery of *high* heav'n.—
For *self* each artful bow—each fawning smile:—
That can the sense allure—or heart beguile:—
Yes—all the catalogue of base deceit,
Such paths attend—and on such footsteps wait.

A thing *call'd* Honour—takes Religion's place,
Made up of folly—pregnant with disgrace;—
For know—whoe'er thou art—whate'er thy name,
True Honour and Religion are the same.—
This Honour—in the sword and pistol lie;—
Such instruments—Religion's place supply.—
If wife—or sister—or a daughter fall
To base design a prey—*these* cover all
The faults—the veriest villain can enact.—
This, who can doubt—it *is* a stubborn fact.—
He who has practis'd on the guileless heart,
And acted the deceiver's—*graceless*—part:—
There sown distress—and every poignant grief
Almost too much for any one's belief,

Rending the peace of mind—which all should bless,
And—for that giving nothing—save distress.—
Let HIM but draw *his* sword—with well taught art,
And plunge it *through* the injur'd husband's heart:
Or—let him the *infuriate* brother meet
On Honour's field—and stretch him at *his* feet:—
Then—then—*indeed*, he's honorable nam'd,
And his great prowess, every where proclaim'd.—
If at the dice the gamester proves his skill,
By plundering the unwary—at his will:—
Provide he plunderers under forms—and dare,
With loaded pistol meet his victim—*where*
The whizzing messenger of death may through
That heart pass—he had labour'd to undo;—
Ridding that victim of a life of pain,
He's deem'd a man, without *one* single stain.—
Though crime to crime be added—ill to ill,
Ah! murder *black*—he's honourable still!—
No vice—no villainy its name retains
If he who dares do them—lets go the reins,
And dare do more—even to attack the life,
Of him *he* wrong'd—in person of *his* wife.—
With loaded guilt—who dares to brave his *God*,
His threatenings laugh at—or despise *his* rod.—
Such are the substitute of virtuous deeds;—
No matter how diversified *our* creeds:—

And such the manners of *our* British Isles,
Where peace now rears her head—and plenty smiles.

No doubt—in every clime there are *a few*,
Who practice virtue with a reverence due:—
Who worship Truth, and bright exceptions stand,
Fair—living—lucid, in a guilty land:—
Yet—who can doubt the fulness of *these* times,
With guilt o'erloaded—satiate with crimes?
Behold!—MESSIAH—the great Saviour come:—
Listen ye unbelievers—*now* be dumb:—
But—stop my muse—whilst I, with *holy* care,
Address *my* Lord—in penitence and pray'r:—
In *fervent* pray'r—a suppliant at *his* throne,
The great—the pow'rful—the Almighty *one*
If—*haply*—but one ray of *Light Divine*,
Might fall on *me*—to harmonize each line,
Of this my song—to brighten as they *flow*,—
Till with a *holy* zeal—they purely glow.

END OF BOOK I.

THE

MILLENNIUM.

ANALYSIS OF BOOK II.

Portentous events proclaiming the coming of the Messiah—Parallel between those and the pageantries which attend earthly monarchs—The Lord ascends his throne Eternal—Satan, who had since the fall of our first parents dwelt in the air, now falls, not able to witness the splendour of the Godhead—The Almighty's address to Satan falling—Satan dares not reply—The last Vials poured out—Storms—Volcanic Eruptions—Rome utterly destroyed—Destruction of Cities, and changes thence produced—Changes as much to be noticed in the productions of the Earth, in the brute creation, &c.—The order of the Sun, Moon and Stars changed—Signs seen in the Sun—The Earth convulsed—The coming of the Saviour—He gathers together the Elect—Demands and receives homage from the kings of the Earth—Satan's amazement—Attempts to stir up ambition and rebellion—Christ anxious to spare the race of man calls their attention to former chastisements—Points out that Satan had fallen in consequence of his pride—That he (CHRIST) is surrounded by Legions of Angels, and that one word from him would cause *their* immediate destruction—Vain-glory spurs the followers of Satan on in their mad career—Christ gives the word—Satan's troops are arrested and fall—Feast of vultures and every unclean bird upon the fallen Captains—The feelings of the faithful on witnessing the overthrow of Satan and his allies—Satan called before Christ—Appears—Is bound—Appears in his proper shape—Hideousness thereof—Is conveyed to his prison house—Situation of the mouth thereof—Is sealed up—The Almighty proclaims "*'tis done*"—Messiah's song to the Almighty on the overthrow of Satan—All kinds of music united with the Voices of Saints and Angels in the praise of JEHOVAH.

BOOK II.

The awful day's with darkness overcast,—
Shrill roars the wind—all powerful is the blast:—
The Earth is frighten'd from her wonted way,
The Sun forbids *his* light to gild the day.—
Huge clouds—with torrents vast—a deluge pour,
Th'uptearing whirlwind deafens with its roar.—
The flame-fork'd lightnings dart from Pole to Pole,
And the hoarse thunder shakes the sinner's soul.—
Peal after peal—in long succession roars,(7)
Proclaiming to the world's most distant shores
The living GOD—then some—with horrid dread,
Call on the hills to hide *their* guilty head.

When mighty monarchs—earthly thrones ascend,
The paltry cannon's noise may notice send

To all the subjects of their state—that they
Are arm'd with power—and purple their array;—
But *there* the noisy tidings terminate:—
Not even heard in the adjoining state:—
The empty pageant of the day—*once* o'er,
No war-steed prances—and no cannons roar:—
But here how different—*here* the tidings ring,
From world to world—convey'd on seraphs wing.
Earth sends, *amaz'd*—the echo back to heav'n—
To her unfathom'd depths is notice given,—
And all the vast immensity of space
Hears—as the news resounds from place to place:
One moment carries it from Pole to Pole,
To men alive—and each departed soul.

And lo, unseen the LORD, by mortal eye,
His throne, *eternal*, raises in the sky;—
High in mid air it stands—and cherubs throng
To raise their voices in the heavenly song;—
Cherub to cherub—chaunts the glorious lay—
Proclaiming the august—portentous day.—
Seraphs on seraphs wait th'Almighty's nod,
And all creation bows unto *her* GOD.—
Angels—archangels—and the host on high
(Procession endless) from the starry sky;—
Fill up the glory of their Maker's train,
And *his* controul—with dignity maintain.

Th'infernal crew—with Satan 'scaped from hell,
By whom our first—our gen'ral parent fell;—
Had in the air—by sufferance—dwelt for years,
Mark'd the long lapse of time—with *hopeless* tears;
But *now* they fall—unable to behold
The splendours which the Godhead *can* unfold.
To look upon the glories of *that* face,
Were sure destruction to the human race.
With them it is—as has been with the *one*
Who dar'd to look at the meridian Sun:—
Though but a ray to that which beams around
The great Jehovah—where *all* glory's found.
Quick then as thought—Satan his weakness feels,
Displays his figure—and his art reveals;—
Scarce sav'd from utter darkness—ev'n so now,
With look averted—he doth bend his brow,
Descends to earth—and murmurs at his fall
From high estate—to less than least of all.

To him—whilst falling—thus the *Godhead* speaks,
Whilst light on light—glory on glory breaks:—
" Rebellious spirit, hence—to where *thy* arts
" Have captivated the unwary hearts
" Of all that worship thee—and can believe
" *Thy* frauds—a fit reception they receive.
" Wait of thy worshippers the general fall
" That must attend upon the steps of all

" Who wait on thee—in preference to that LORD,
" Whose ways are sacred—and who's name's ador'd.
" Go—teach the Atheist's creed unto *thy* slaves;
" Lest they to freedom turn—freedom which saves
" From guilt, and all true wisdom can detest—
" Obeying me—and working my behest.
" True freedom yields obedience to my will,
" And yielding such—is more than stable still.
" Let proud Philosophy explain the cause
" Of storms and tempests—urge *her* general laws:
" Why plagues and bloody wars arise—and spread
" The field with stiffen'd corpses of the dead;—
" Why earthquakes shake the burning globe and why
" Fire—hail and thunder—in confusion fly.
" Conceal, with care, that all was long foretold
" Thou'rt doomed to witness, and the world behold,
" That speaks th'approach of *Him*—whom thou
know'st well
" Reign'd high in bliss before th'Archangels fell,—
" Whom well thou *further* know'st is come in state:
" That hosts of heav'n ready upon *Him* wait
" To drive thee from thy arrogated seat,
" And shew thee what thou art—a very cheat.
" In fires eternal to bind thee and thine:—
" Such the decree of Sovereign Pow'r Divine.
" This do—with hate implacable—to those
" Whom thy false precepts led to espouse the cause

" Which brought destruction upon erring man,
" And shorten'd human life to half its span."

Appolyon heard;—but dar'd not to reply;—
Struck dumb by voice of Heaven's *own* majesty.
To earth he falls—through regions of the air,
Whilst thunders roll—and add to *his* despair.
Then forth the ready angels hasten—lo!
With the *last* vials, fill'd, for man, with woe.
Now *totters* Rome, upon the very brink
Of ruin's gulph—in which she soon must sink.
In range unseen th'artillery of heav'n
Prepar'd to act—whene'er the order's giv'n,
To pour destruction on her destin'd head,
And let her name sink with th'ignoble dead.
Flash after flash bursts from the impending clouds;
Th'atmosphere a darkness overshrouds,—
A great preparative to what's at hand,
In punishment of every guilty land.
The work begins—lo! the dread thunders roar,
And, without ceasing, *roll* from shore to shore.
Etna—Vesuvius and volcanoes *new*,
Torrents of fire discharge, to meet the view:—
Through dark impenetrable smoke which clouds,
And the whole land with darkness overshrouds.
Imperial Rome—on seven hill'd mountain plac'd,
From her foundation shakes—her name's disgrac'd,

Her buildings fall—her paintings, sculpture, gold—
In one rude mass—confounded—we behold:—
Her people perish in the general wreck,
And not one glory *now*, her brows bedeck;—
For one wide rav'nous gulph has swallowed all
That had been grand or noble e'er her fall.
Of the *once* mistress of the world no trace
Is left to mark her greatness or disgrace.
Where late—surrounding cities met the eye—
But pools of burning sulphur we espy.
Where *once* the villas rose—the vine once grew—
Myrtles and fragrant flowers entranc'd the view,—
Luxuriant spread their sweets and beauties round;
No trace is left—save *waste* and *barren* ground!
With briars entangled, or with brambles spread,
And ev'ry noxious weed *there* rears its head,
Or creeps along the ground to flourish *there*
In all the loneliness of dark despair.
Where late a fertile plain regal'd the eye,
A sandy desert—*only*—we espy:—
Instead of flocks and peaceful herds—or sheep
That low'd, or bleated, in the valleys deep,
Tigers and wolves roam forth—large serpents crawl,
And hiss the *last* sad requiem of their fall.
The feather'd songsters *far* are banish'd too;—
No more the linnet sings—the turtles coo;—

But in *their* place the hateful bird of night
Screams with its notes sad horror and affright;—
In solitude it revels through the year,
Confin'd, by darkness, to its narrow sphere.(8)

Thus falls Imperial Rome, and this work done,
Th'Almighty bids the obedient Moon and Sun,
With all the host of stars, their order change,
And through *erratic* paths at random range.
Then—in the Sun—Christ's wondrous sign is seen,—
A well mark'd sign of his eternal reign.
One universal earthquake now comes on,
This globe convulsing—to proclaim the *Son*.
The sea's high waves—with one tremendous roar,
Bellow their tumults unto ev'ry shore.
Mankind, appall'd—the sight with horror see
The tumult wild—the mad perplexity;—
To powers above, their energies resign,
And sink, with dread, before the wrath Divine.

Now comes the Saviour of the world—in state,
As high and mighty Prince and Potentate:—
For whom th'Almighty yields eternal sway,
Bidding all nations, *his* mild will obey.
Th'elect he gathers out—from various lands,—
And to *his* right Divine he now demands

From kings of mighty nations homage due—
Not to be purchas'd by thy wealth Peru.
Satan—from Court to Court—amaz'd now flies,
Ambition false to propagate—by lies :—
To swell with regal pride—their hosts combin'd,
And rule, sole sovereign, o'er the human mind.
Their brazen guns—their implements of war,
The harquebuse—or the bright scymitar
He paints as weapons far—yes—far too strong,
For those to meet—who to Christ's band belong :—
That little band—which our Messiah leads,
Glorious in noble strife—and virtuous deeds.
Thus poison'd, by the subtle fiend, they bring
Their armies forth—t'oppose their sovereign King :—
Thus, in their madness, send defiance forth
To *him*—who reigns, supreme, from South to North :—[9]
From East to West—whose name each Seraph sings,
As Lord of Lords—and mighty King of Kings.

Man's long deluded race eager to spare
Is God's anointed—first—most anxious care :—
With reason tries he, to uphold his reign,
In peace th'Almighty's orders to maintain.
" Unhappy men," he cries, " is Rome forgot,
" And all the chastisements which were her lot ?

" Are all the wonders which th' Heaven's foretold,—
" So lately seen—become as they were old ?
" Are they, so soon, forgotten—are they fled
" From your mind's eye—as number'd with the dead?
" These—these do speak my lasting reign and tell
" The Son of Jesse's seed—should all excel ;—
" Satan—who, long since, fell—by his damn'd pride,
" Would have *his* followers now—my pow'r deride:
" With the vain strength of mortal pow'rs would swell,
" Souls unbelieving—teach them to rebel.
" Farewell—his reign expires when I, alone,
" Ascend the holy David's—long lost throne :—
" Hear me then—hear me—ere it be too late,
" For thousands—tens of thousands on me wait :—
" My father's host surrounds me—though no eye
" The glories of their presence can descry.
" And instant death—'midst trouble, grief and fear
" For your destruction—in their hands they bear.—
" Arm'd with *his* pow'r divine—my will is fate ;
" Though loud your boasting—skilful your debate
" At council board—or in the public hall ;
" For, with one word—your num'rous troops shall fall."

In vain he speaks—vain-glory fills their hearts,
Produc'd by sophistry's unhallow'd arts :—

And wild—and silly, as some head-strong boy,
Each—in their turn—now threaten'd to destroy :—
Each various nation to its standard runs,
Form in close columns—and prepare their guns,
Advance to war—regardless of what comes,
To sound of shrilling fife and rattling drums :—
When—lo ! the Lord of Lords—as long foretold,
In spotless robes array'd—and crowned with gold,
That sword unsheath'd—which from his mouth
proceeds,
To extinguish sin and blast all impious deeds.
He gave the dreadful word—that reach'd the sky,
And Heaven's whole concave—echoed a reply.

Their troops arrested—in a moment stand,
Dropp'd are their arms—their muskets strew the
land :—
From rank to rank—an instant faintness runs,
Death in their looks—they totter at their guns.
They fall—as when, in Autumn's reign, from trees
Are brush'd the leaves, by some rude boisterous
breeze.
And now—from all the winds of heav'n are seen
Vultures, and birds of each ill-omen'd mein :—
The uncleanly crow—and ev'ry bird that day—
In rapid flight—haste onward to their prey :—

To feast on fallen Captains—and to mar,
With their carniv'rous beaks those men of war:—
Who had been nam'd—the mighty and the brave,
Now doom'd to a most vile—ignoble—grave:—
For, rang'd against the King of Kings in fight,
Such end was purchas'd—and became their right.

The faithful saw—and, silently, ador'd:—
Fresh wonders fill their minds—they view their Lord.
Behold—from heav'n, with chains, an angel fly,
Chains that can fire's eternal pow'r defy.
Satan he calls—and straight the fiend attends;
For, here his pow'r is lost—resistance ends:—
Resistance were in vain—'gainst pow'r supreme,
'Twere idle all—or, but a madman's dream.
He's bound—and henceforth, in his proper guise—
Appears the father of ten-thousand lies:—
Of every ill that burthen'd human life,—
Of war, or blasphemy—of lust, or strife.
Till then—in any shape his fancy chose
He came—bewildering oft the minds of those
Who look'd for better things than he could give,
And wish'd the life—of the good-man to live.
In loveliest forms—seduc'd the human race,
By semblant virtue;—but—left not its trace.
But now—amaz'd—behold the chosen few,
His frightful carcase—as it meets their view.

Of dress, and ornament—and all disguise,
Bereft it stands—before their wond'ring eyes.
Blotches and boils—and running sores are seen,
Pimples and scurvy—and the unhallow'd scene
Of hateful lust—which leprosies produce,—
Worse than the madd'ning—from the grape's rich juice.
His face and body—cover'd o'er with scars,
From Bacchanalian rites—or Cyprian wars,
His sides and limbs—full evidence pourtray,
His often mingling in the unjust fray
Of wars—rais'd but for end as base—as mean—
Unjust in purpose—as most feuds have been.
Or else in private broils—or murders gain'd,
Where all who meet—by contact—must be stain'd.
Oozing out daily—black and putrid blood :—
Emblem of every ill that's understood.
In his fell looks—are rage and malice seen,
And every passion, that is vile—or mean ;—
Ambition thwarted—and revenge deny'd ;—
But most—the symbols of his fallen pride.—

Th'Angel, straightway bears the fiend away
To his appointed prison—far from day :—
There binds him fast—in darkness and in dread,
Without one spot—on which to rest his head :—

Its mouth—where late Rome stood—is seal'd up
then—
So to await th'Eternal's mandate—when
He bids let loose—the fiend, on ev'ry wind,
As John foretels—once more to prove mankind.

And now—through all the skies—the Almighty's
voice
Proclaims "'tis done"—and all who hear rejoice;—
The music of the Spheres is heard—once more,
And dulcet sounds are borne from shore to shore;—
From Heav'n's own music—which thro' æther rings,
Whilst thus—with lips divine—MESSIAH sings.

"To thee, OMNIPOTENT!—Parent of all
"Who soar on high—or press this earthly ball:—
"Whose arm the pow'r of Satan crush'd this day,
"And him—in adamantine chains—for aye
"Bound fast—be glory—now—and evermore,
"Thy name be prais'd—thy goodness all adore.
"Oh may, henceforth, thy will on Earth be done
"As 'tis in Heav'n—thou high, thou holy one."

This said—the new strung harp of David sounds
The great Creator's praise—its endless bounds:—
With it arises notes that swell the air,
To rouse the mind to praises or to pray'r.

Yes—all th'instruments contriv'd by man,
Since Jubal's pliant fingers nimbly ran
O'er harp first made—or bade notes loud or slow,
From pealing organ—in succession flow:—
All that man has invented—can devise,
With various sounds, in the mix'd chorus rise.
Then—all th'elect, in concert, join their tongues
To laud their Maker's name with grateful songs;—
Whilst, from on high, Cherubs and Seraphs sing
All praise—all glory—to their Heavenly King.
Angels—Archangels—join in hymns of praise
To him—the first—the last—Ancient of Days:—
The heart—the mind—the soul as off'rings rise,
And endless *Hallelujas* fill the skies.

END OF BOOK II.

THE

MILLENNIUM.

ANALYSIS OF BOOK III.

Transfiguration of the MESSIAH—He pities man's failings—Brings the elect to Sion, enriched with the spoils of nations—The Jews, with subdued hearts, flock to the Holy Land—Own the wonders performed in their favour by JEHOVAH — MESSIAH'S address to the Jews—Orders them to rebuild Jerusalem with the utmost splendour, as there he will raise his everlasting throne—Jerusalem rebuilt—Faint description of its glory—Description of other cities which rise in Judea, and of the general fertility and happiness of the Holy Land—MESSIAH gives pure laws to the Jews—Happy effects arising therefrom—Religion, now being truly understood and as joyfully practised, the great source of happiness—Of what true religion consists—Sabbath a day of rest—How kept—CHRIST chooses a priesthood out of those who had shed their blood for his sake—Their faithful ministry and its consequences—CHRIST receives homage from all the kings of the earth—From his hands they receive their crowns, and instructions how to govern their people—They hasten to obey his will—The golden age restored—Description of its blessedness—The well regulated passions of the human mind described—The youth are brought up virtuously, hence sordid views are unknown—Consequent happiness attends the marriage bed—Pomp and ambition considered valueless, the only search being after Eternal Life—We must account for the Talents committed to our care—Happy state of such as then live—The Almighty admitted from every thing they see about them to be a God of Love—All know there will be a resurrection from the dead—Atheists and Deists apostrophized—MESSIAH visits the Courts of all the Kings of the Earth—Finds there every thing correct—No useless splendour borne at the expense of the unthinking—Our LORD'S feelings on beholding a world by him made happy—The SAVIOUR'S address to JEHOVAH, in which he considers what HE suffered as nothing in comparison with the good produced by the REDEMPTION OF MAN.

BOOK III.

MESSIAH stands confess'd—transfigur'd now,
And all the Father's glories deck his brow;—
Shine forth resplendent o'er that beauteous face,
Which e'er beam'd kindly on man's erring race:—
With pity for their failings and their sin
Since the first fall, when evil did begin.
Th' elect to Sion's lovely hill he brings,
Loaded with spoils of nations and their kings.
The scatter'd Jews then straight, a numerous band,
From ev'ry quarter seek the holy land:
Their hearts subdued, with humble looks they view,
And with contrition bend to him they slew.
Sincere repentance purifies each one,
And gratefully they own the wonders done
For Abraham's cherish'd seed, by Israel's God,
Who had, in mercy, used the chastening rod:

They Israel's Lord sincerely now approve,
Fall down and praise him as the God of Love.

"Had'st thou for ever thus," Messiah cried,
"Thy heavenly Father worshipp'd—glorified,
"What numerous ills had 'scaped mine Israel's seed,
"For whom I deigned to breathe, to live, to bleed.
"For you and for mankind my blood was shed:
"The last act fell on Israel's guilty head.
"Blindly you slew him who alone could save,
"Consign'd his body to the silent grave;—
"But, the grave's master could the grave confine—
"Could the seal'd tomb hold that which was divine?
"Could Death claim victory o'er the Almighty's Son,
"Cherish'd, belov'd, ere shone the glorious sun,
"Ere light existed, chaos came to birth,
"And from incongruous mass produced the earth?
"But let not this your minds with fear dismay,
"Your penitence sincere is owned this day
"By him who reigns high Lord in heav'n above,
"Who has declared, from hence you no more move.
"Quick then, Jerusalem's walls with care erect,
"And let them be with ornament bedeck'd:
"Of splendours yet unseen be wanting none,
"For here I raise my everlasting throne." (10)

The Jews rejoicing hasten to obey,
And palaces soon meet the face of day;
Temples, superb in grandeur, quickly rise,
With spires or turrets pointing to the skies:
Of polish'd marble different orders stand,
In workmanship which shews a master's hand;
So exquisitely wrought, by taste refin'd,
Sure sign that genius had with art combin'd
To raise each structure that adorns the streets,
Where symmetry in one grand union meets.
The lofty spires, with tracery cover'd o'er,
Adorn each square, and wonders are no more.
Whatever Babylon of old could boast—
(Though all her glories now have long been lost)—
Whate'er in later Rome there might appear—
Paris or London now can boast—is here;
Is here, so far excelled, outshone as far
As the sun's rays compar'd with twinkling star.
Such is the future mistress of the world,
With glorious banners to the winds unfurl'd;
Banners on which, emblaz'd in gems and gold,
The Lamb, the Cross triumphant, we behold.

Through all Judea other cities rise,
The abode of such as form the good and wise.
Delightful villas o'er her plains are spread,
And there the lofty cedar rears its head.

There shrubs and fragrant flow'rs the vales adorn,
And sloping hills are rich with yellow corn.
Her vines the clustering grape, luxuriant, bear,
And every fruit tree cheers the varying year,
Yielding delicious store—to glad the taste
Of man by evil now no more debas'd.
No weeds, or noxious plants are seen to grow,
That can offend the sight—engender woe :—
For at Messiah's word, they're wither'd all,
And spring no more—on this terraqueous ball :—
As erst his word the fig-tree barren, dry,
Pronounc'd accurs'd—was doom'd at once to die.
The fertile fields their fruitful crops display,
And fleecy sheep in verdant pastures play.
The lowing herds disport in flow'ry meads ;—
And there, with flowing manes, are generous steeds,
With swelling crests eager to bear the weight
Of gentle masters—such their great delight.
There lovely birds—with warblings soft—rejoice,
Their tuneful notes so sweet as if their choice
Were meetly to give praise to him, who made
The glorious orb of day—gave light or shade :—
Th'Almighty's praise a theme for Angels meet,
Or Saints who worship at Jehovah's feet.
Then—in the place of owls which scream affright,
Sweet philomel is heard the livelong night.

And now Messiah to the Jews gives laws—
So pure—so free—so worthy all applause,—
That all approve—all see the general good,
Is—by their Lawgiver well understood.
Then poverty no more afflicts mankind :—
Nor rich oppress—they're anxious to be kind.
Henceforth then ev'ry bliss the Earth can give,
By virtue is obtain'd—for her men live.
She the first object of desire—their meed,
Hence equal justice is for all decreed :—
Yes—equal justice is dispens'd to all,—
Waits ready to the humblest suppliant's call.

Religion now when truly understood
Is own'd the public bliss—a sov'reign good,—
Is found the surest path to peace below ;—
To harsh restraint a most determin'd foe.
No gloomy notions there—no forms—no creeds,
For which the bigot storms—the martyr bleeds.
No more proud orthodoxy finds a place
To vaunt or vapour o'er the human race ;—
Nor—with the vain philosophy of schools,
Deem all—save her—but silly, empty fools.
No more shall she again disturb mankind,
Christ's simple truths have vivified the mind :—
His plain—his simple truths—are clear indeed,
So clear—that " Ev'ry one who runs can read."

All see the way to gain immortal bliss,
And feel convinc'd no more's required than this :
That with pure hearts they worship God above,
His precepts cherish and their neighbours love :—
Doing to others what from others they
Expect return'd upon some trying day :—
In this, they find, consists the Law divine,
And worship, humbly, at their Maker's shrine.

A day of mirth and joy the Sabbath's made,
For rest intended first, but ne'er for trade :—
(Say, what does rest—if not amusement mean ?
Answer this query Deacon, Priest or Dean.)
But—first they rise, their Maker to adore,
His house to enter and his aid implore :—
Sincerely to perform the worship meet,
Which makes devotion lovely,—as 'tis sweet.
Pure, simple orisons to heav'n ascend,
And with the songs of praises rising blend,
Their pray'rs, their praises, their thanksgivings o'er;
Still—each enjoyment's one thanksgiving more.
As seems most fit—the day they dedicate,
T'enjoy what suits with each peculiar state ;—
For cheerfulness—not gloom—the Christian shows,
As from his heart true adoration flows :—
As grateful to that God who made him glad,—
Say—can the Christian be one moment sad ?

Out of that blessed host—their blood who shed
For Christ—the Church's everlasting head :—
With him in glory live for ever,—now [11]
Chosen's the priesthood for his Church below.
Incapable of fault their flocks they teach,
Force, by example, all the truths they preach.
Show how—like them—eternal life to gain,
And ev'ry wind of doctrine they explain.
Each act of their's proclaims true holiness,
And all their business is, to teach or bless.
In hospitality their days they spend,
Temperate their boards,—where each one is a friend:
To their delightful guests their actions prove,
All of the host's attention—parent's love.
They teach that to enjoy the goods GOD gives ;
Not to abuse—is that for which man lives.
They teach that harmless joys so 'twas decreed,
Are paths which fail not towards Heav'n to lead.

Messiah now receives in regal state
Each earthly prince and each high potentate :—
These lowly unto him—their King—now bend
The supple knee—their father, and their friend.
As high and mighty sovereign him confess,
As Lord of Lords, and cloth'd with holiness.
They from his hands their crowns do now obtain,
And, under his mild sway, commence their reign.

" Your thrones ascend," he saith," with justice sway
" The Sceptres plac'd within your hands to day :
" Let justice be your guide—I claim from you
" But this—that whatsoe'er you say or do,
" Shall tend to make your people happy—good,
" Be this—my mandate—clearly understood."
Thus speaks Messiah and th'obedient Kings,
Haste to perform his will—each tribute brings.
Their Laws the same as rule Judea's land,
Such the Divine behest—supreme command :—
Hence banish'd from the earth is every woe,
And universal bliss is felt below.

The golden age—so long a fable thought,
Is now to rich perfection fully brought,
Is now display'd, with every graceful charm,
To please th'eye—the human heart to warm.
Turn'd into ploughshares are the glittering swords,
And golden chains replace the captives cords.
All wars are ended—discord is unknown,
From the plebeian's cottage to the throne :—
Hence ev'ry instrument of rancorous war,
Whether the gun—or the bright scymitar,
To lovely ornaments of peace are chang'd,
Not for display,—as heretofore arrang'd,—
Within some battled tow'r—or fortress strong,
To aid th'usurper in his cause of wrong :—

All that man wants, the cultivated field.
To honest industry will surely yield.
Peace reigns supreme—her banners broad unfurl'd,
And join'd with plenty—crowns a grateful world.

Thus far my muse describes external laws,
Their origin and being and their cause;
But, how shall I, in humble verse essay,
The regulated passions to pourtray,
And the sweet sense the noble minded prove,
By blessing others with their fervent love,
The first of joys humanity can know,—
An antidote for every earthly woe.
How shall I sing the undesigning heart,
That acts the noble, or the generous part,
Knowing no thought it is asham'd to own,
And lives—and loves—and breathes for one alone:
Like the first pair—lovely—in nakedness,
Its only object to be bless'd or bless.
How shall I sing the soul—with holy zeal,
Its adoration—piety reveal;—
In every thought, and deed, and action still,
Obedient to the great Creator's will!
Too weak my muse on themes like these to dwell,
On which an Angel's pen could not excel;—
But I will sing man's happy state, and show
What true Religion can on man bestow:—

Henceforth the youth of either sex are taught
To rev'rence virtue in their heart and thought;—
Virtue's simplicity—not art's disguise,
Becomes the object of their high emprize.
Art's disallow'd—dissimulation's gone,
The reason's plain—for there is need of none.
Without disguise they live—they love—they wed,
Gold brings no more to an unhallow'd bed.
Rank dares not try t'oppose the generous heart,
Or snap the links which none on earth should part.
As dispositions suit—they join their hands,
Nor look for fortune—or for wealth in lands.
Connubial leagues made thus—to bless are sure,
Where hearts and hands unite and all is pure:—
Where marriage joys they daily, hourly prove,
In innocence and sympathies of love.
Inconstancy is utterly unknown,
Banish'd from humble life—as from the throne:—
For who that makes his guide that glorious rule,
No one to envy—none to ridicule;—
But towards each act just as he would do,
If in their place, can find one deed to rue!
Say can such be inconstant?—Can they know
Those woes that from her fountain ever flow?
Here then—one lovely fair to each is given,
And Earth is made an antitype of Heaven;—

The happy mother of a beauteous race,
With loving smiles, awaits the fond embrace.
The joys she gives—is anxious to bestow,
A sweet partaker of each bliss below.

Henceforth no turbulent ambitions blast
Man's life with clouds—his comforts overcast;—
For all perceive of pomp the emptiness,—
That proud parade was never meant to bless.
One glorious object is alone their care,
The object of each wish, and ev'ry pray'r:—
Eternal Life—to this they look—for this
They give up all the worldling reckons bliss:—
Each duty they discharge with pious zeal,
And in their hearts unbounded love they feel:—
Unbounded love society pervades,—
Reigns on the hills—is found ev'n in the glades;—
For well each knows if his brother loves,
Such feelings the great God of all approves:—
That such to him is worship just and good,
Approv'd—accepted—and so understood.
Unknown is murder—paltry gold no more,
Or ill got wealth respected, as of yore.
No more are titles, stars or equipage
Desir'd by youth, or coveted in age:—
Such baubles vanish into nothingness,
With what they look for—and expect will bless:—

For then the Christian's faith to all's reveal'd,
And each is anxious that his fate be seal'd ;—
By having, for his share, a place in heav'n,
Where moth corrupts not and whence rust is driv'n.
Certain that death must come they live to die,
And hope—and tremble—for Eternity.
Ere they enjoy that wealth which Heav'n has lent,
Believe their master will demand how spent.
For every Talent trusted to their care,
A strict account—ere death—they must prepare ;—
With such belief no wonder if they live,
Life such as best befits th'account to give.

Thus pass in labour, alternate with rest,
Their happy lives, and they're supremely blest :—
With health and plenty, blissful seasons roll
Their friendly course—harmonious to the soul :—
And temperance precludes from all disease,—
Gives learned leisure—or contentment's ease.
Th'ag'd look forward to their bright reward,
For well spent lives all else they disregard,
The young, with harmless joys of innocence,
Enjoy the blessings giv'n by Providence ;—
Giv'n—so amply giv'n—the cup o'erflows,
With every good that tends to their repose ;—
They view, with wonder, all creation round,
See every plant with blessings rich abound ;—

See every flow'r, its fragrant blossoms spread,
And every forest tree uplift its head :—
To bless the sight or sense of smell to prove,
And show their Maker is a God of love.
Whether they tread the star emblazoned sky,
Rapt in sublime and awful reverie ;—
Or to the insect tribe descend to trace
The mimic wonders of the tiny race :—
Alike their minds feel one Almighty cause,
Gave to the large or small unerring laws :—
By which alike—worlds roll—or Suns decay,
As fall the insects which live but a day :—
Alike in each they own th'Almighty's pow'r,
Such in the star as in the meanest flow'r :—
Such in the comet—whose erratic course
Baffles conception—nullifies discourse.
Such in the star whose light ne'er shot a ray,
To where yon glorious Sun now gilds the day.
Such as whose mandate bids the earth to quake,
Or stills the raging of the fretful lake.
In ev'ry tree—in every flow'r they trace
God working for the good of Adam's race.
Then—to themselves—most wonderful of all,
They turn—and at his feet submissive fall
The heav'ns who made—who made the sea—the
earth,
And gave to all created beings birth.

Their minds prepar'd—they hear nor disbelieve,—
Willing such truths sublime their souls receive :—
That dust and ashes shall revive know well,—
Hence—try in every Christian virtue to excel :—
That when, at last, the glorious day shall bring
Their sovereign Lord to earth—all nature's King,
They may fit subjects to enjoy be found,
With him—his kingdom—be with glory crown'd :—
For all as wonderful to them appears,
Whilst hopes are balanc'd by a thousand fears.
To them the Christian's faith's reveal'd 'tis true,
And a bless'd immortality they view :—
Their hope in an hereafter doth not cease,
And every pious breast is fill'd with peace.

Yet still doth death remain—that bitter draught
Which must by all, save th'elect, be quaff'd,—
They die no more—no sorrows shall they know,
Exempt from every ill—from every woe ;—
But others must the bitter cup essay,
When every bliss below has fled away.
Say then ye atheists—say what you will feel,
And say the pangs the Deists will reveal :—
Ye—who deny that faith which can alone,
Secure eternal life—for sins atone :—
Say though on you fortune and wealth have smil'd,
And joyous health has all your hours beguil'd ;—

Though ev'ry bliss that heav'n could give were yours,
To heighten joys—or shorten tedious hours,
What shall support you—dissolution nigh,—
When all must be forsaken with a sigh ;—
Forsaken too—without one hope to save
Your cherish'd views beyond the silent grave.

And now Messiah, with his faithful host,
Each Monarch visits—and inspects each post :
Beholds his will obey'd where'er he goes ;
For, all are blest who have espous'd his cause.
Their courts correct—no useless splendour know,
Subjects no longer govern'd are by show ;—
Show which had erst been borne at the expense
Of the unthinking govern'd—void of sense :—
Yet—to impress respect—remains such state,
As well befits an earthly potentate :—
Who must into his subjects' minds convey
How needful Kings—how much requir'd their sway :
Thus giving weight and force to regal pow'r,
Both in the prosp'rous and the adverse hour,
Which speaks the King 'midst courts with less parade
As Monarch still—as governor display'd.

What were the feelings of our Lord when he
Beheld a world by Him made happy, free :—

When he beheld a world beneath just laws,
Given by him, resounding His applause:—
A world become, by such a scene of joy
So universal, nothing can destroy.
Of happiness and sweet content become,
Where every virtue finds a welcome home:—
Pleasure not to be told so fill'd His breast,
He felt His joys, but who dare paint the rest?
Such as the good, who in a humble sphere,
When horrors threaten, sufferings interfere,
May, prompted be their saving aid to lend
When poverty or woe requires a friend:—
Faint emblems are of what His feelings then,
Towards abandon'd, lost and helpless men:—
From such to guess, were empty, useless, vain—
The selfish cannot know—His joys explain—
The selfish cannot know—the world apart,
As thus he speaks the fulness of his heart.

" Oh GOD! who made me what I am, and gave
" This goodly frame to conquer o'er the grave:—
" With all the thoughts of thee that fill my mind,
" And gives me bliss superior in its kind:—
" Who made me feel the highest joy in store,
" Was over other's bliss to have the power:—
" And taught my soul that Virtue only could
" Confer that bliss upon the truly good.

" Oh hear me now pour forth my ardent praise
" To thee the first, the last, belong such lays—
" The glorious song of triumph and of love,
" Fallen man befitting much as saint above.
" When I beheld the human race to smile,
" Which for a moment did their woes beguile:—
" When I beheld, through me, to all was known
" That happiness which had been mine alone;—
" What were my sufferings in the scale to this?
" What all my woes to such consumate bliss!
" Ten thousand deaths had a cheap purchase been
" To free a world from Satan's impious reign,—
" A reign which had produc'd and taught a way
" Which led from Virtue's paths far, far astray:—
" Which taught that Vice could give in pleasure's fields
" Such joys as virtue's self but rarely yields.
" But now convinc'd that Virtue only springs
" From truth divine, spread my adventurous wings:
" And, Father! teach my soul true thankfulness
" Whilst I adore thy name—thy goodness bless;—
" Admit thy bounty great, confess thy sway,
" With holy reverence bow, and still obey:—
(" Own man unworthy in thy sight had been,
" Admit their race as sinful, base, and mean;—
" But, for th'atoning blood, by me once shed,
" Which mov'd their sins from off their guilty head:

" Thy grace divine that sacrifice approv'd—
" Pardons the sinner for thy Son belov'd.)
" Let me, with zeal, my gratitude express,
" Thy name adore, and all thy goodness bless :—
" And as to all superior bliss I feel,
" Oh teach me all thy glories to reveal :—
" From thy unfathom'd mercies' boundless store,
" Oh ! teach me how superior to adore."

END OF BOOK III.

THE

MILLENNIUM.

ANALYSIS OF BOOK IV.

The Messiah reigns for one thousand years—Happy state of the Millennium, during which period even the crowned head is free from cares — Satan once more unloosed (true to his nature) stimulates his followers, by lies and various frauds, to war against the Almighty—Succeeds with the race of cannibals, a people scarce known in these days; but, who are supposed to have had existence *heretofore*, though themselves not aware of such *pre-existence*—Effects produced by the invention of printing—All but the light reason disdained—Progress of Satan and his associates—Prophecies disbelieved—Allusion to the subjugation of Mexico by the Spaniards, and its effect upon Spain as a nation—Light of reason failing, Satan's followers prepare to war against the Messiah—Their warriors called forth to battle—Allusion to Rome overcoming her Northern invaders whilst she remained virtuous—Brutal ferocity of the uncultivated put in contrast with the actions of the more polished warrior—Humanity of the British soldier and seaman towards the vanquished—The British seaman's toast—Satan deceives many of Messiah's subjects—The elect, however, fall not a prey to his sinister designs—Satan's followers trust on numbers for victory; forgetting that "the race is not to the swift nor the battle to the strong"—Jeopardy in which Messiah's followers appear to be placed—Removed therefrom by Jehovah causing the instant destruction of the whole of the rebel host—Satan and the Demons cast into hell—Pray for annihilation—Prayer cannot be granted, and why—The throne of Jehovah displayed to Messiah and the Saints—The Books of Life and Death opened—The Saviour sits at God's right hand to judge the quick and dead—Judgment proceeds—The good rewarded and the evil delivered over to punishment—Messiah's sentence upon the sinners delivered—Effects thereby produced—The sufferings of the condemned sinner indiscribable—The present earth is dissolved—Jehovah creates a new earth which abounds with every felicity—The happy state of those who are permitted to inhabit it—Holy Jerusalem—Splendour of that city faintly described—The Almighty's address to Messiah and his host—Subsequent happiness of all the faithful, but more particularly of such as were the subjects of Christ during the Millennium—All the Works of creation and the Ways of Providence laid open—God seen in *all* his works—Bliss endless—Unity of heart and mind in all things, especially in praises to the Almighty—Conclusion—Prayer to the *Triune* God for the speedy arrival of the Millennium.

BOOK IV.

THUS, for *one thousand* years, MESSIAH reign'd,
And all was peace—for Satan fast was chain'd:—
Hence happiness most pure by all was known,
'Twas in the cottage found, ev'n on the throne,
Where erst, perhaps, but few would dare essay
T'expect that peace of mind would bend her way,
Take up her seat beneath the glittering crown,
And stifle discord with her holy frown:—
Give to the sovereign bliss to banish care,
And from his heart dislodging fell despair:—
Say who can know, save him a crown adorns,
What sleepless nights it brings, what anxious morns;
But ill repaid by pageantry and state,
Or all the worship of the rich and great.
But now the Almighty bids and Satan's chain
Unloos'd once more he freedom doth regain,—

And, to his nature true, in various guise,
Incites to vice, and stimulates with lies.
Variety he paints as sure to prove
More sweet than joys that spring from mutual love.
Hence for unwanted wealth desires arise,
And pow'r and rank are thought a noble prize:—
Though each unmerited, yet still we find
The lures effective to the fickle mind.
Envy and false ambition in each heart
Finds place—is thence unwilling to depart:—
Whilst solid bliss, and sweet contentment fly
To sunny, happy realms beyond the sky.

Thus, in suggestions, Satan spreads his fraud,
'Mongst many nations who his cheats applaud;—
Ev'n in those nations where Messiah's sway
Is felt, are some who fall to him a prey,
His base devices ready to believe;—
Though fraught with lies, and coin'd but to deceive;
But farther off he hastes to levy war,
And yokes the dragons to his iron car:—
Expands his standard to the wondering world,
Broad as the meteor's blaze when once unfurl'd.
Once more, what human powers can—to try
'Gainst GOD's annointed—Heaven's own Majesty.

The savage tribes of cannibals scarce known
In these our times, he tries to make his own :—
A race which long revolving years could throw
O'er all those countries just discover'd now :—
O'er parts as yet conceal'd from human ken,
Far from the footsteps and the paths of men.
Who own'd not Christ—nor him who ever sought,
Though oft Messiah would his truths have taught;
By reason—not by force—for force destroys
Free-will—and free-will gone, where are our joys?
Where is our merit when free-will has fled,
It sickens, pines—it languishes, is dead.
Those wretches once before, though strange to say,
In other times had liv'd—had known the day,
Had seen the sun his glorious light dispense,—
And all the wonders of just providence :—
Had seen the moon a silvery light afford,
And stars, in chorus, magnify the Lord :—
For all have liv'd before—existing now,
Though, of their former state they nothing know. (12)
Their former state was in enlighten'd days,
When printing's art disseminated rays
Of knowledge true—and learning had renown,
When history's page each reader made his own :
Learnt truths which Moses taught—or Mary's son
Confirm'd—establish'd—each and every one ;—

But, they all Revelation could despise,
The light of Reason their desire—their prize,
All but the light of Reason they disdain,
'Tis her they worship—would uphold her reign.
And now, unknowingly, that state they fill,
So often boasted—and expected still ;—
But soon, alas ! to vanish with its name,
And plunge them headlong in eternal shame.

Thither the Devil speeds—and with him takes
A herd of libertines and worthless rakes.
Some who had falsely own'd Messiah's sway,
His banners follow—his behests obey.
In their first state did they e'er once submit,
So weak is man—so frail is human wit :—
So now, incapable of good, are they,
To the deceivers fraud's an easy prey :—
And though the wonders of Messiah's reign,
Seers had foretold—and aged men made plain,—
How slaughter'd nations, unbelieving kings,
Should pass away as idle, empty things.
Yet all was unbeliev'd because not seen
By them—most worthless—of the worthless mean,
So void of faith—their hearts so obdurate,
Their futile rage dar'd brave th'Almighty's state.
Those tell the wealth—the culture of the land,
From whence they came—it's learning understand,

It's ornaments they paint—it's silver, gold,
It's precious stones—most dazzling to behold :—
It's cities—villas—herds—delicious fruits,
That please the palate, or the taste that suits.
It's people though corrupt—yet unarm'd still,
Bow down the head, submissive to his will :—
An unresisting—easy prey they fall,
To him inimical—and foe to all.

Thus th'adventrous few who gain'd the land,
First trod on Mexico's ill-fated strand :—
On their return samples of gold display'd,
And rais'd for wealth war—worse than ev'n crusade:
For gold can anti-christian minds inspire
With more than holy zeal or just desire ;—
But Christians ne'er could take by fraud or force,
What sacred justice would deny, of course ;—
And, as the Kings of Spain attended then ;—
Kings by their rank—for love of lucre men :—
So listened Gog and Magog to the tale
Where love of gold o'er justice could prevail,—
Where murder'd the Cacique—the virgin bled,
And dy'd with crimson streams her snowy bed :—
Where lust prevail'd and most the lust for gold,
For which the conscience—nay the soul was sold.

Their light of reason fails—and then they see
Messiah's kingdoms, (happy once and free,)
Become their lawful spoil, so they opine,
And hurl defiance at the pow'r divine.
Their light of reason bids them to obtain
Whate'er th'appetite may wish to gain ;—
Nor care they once this wish to gratify,
If thousands perish or if millions die ;
So they, by slaughter, can provide their boards
With every luxury the earth affords.
Their light of reason shows no other life
An antidote to this—so full of strife ;—
Nor is it strange—as death to them appears,
To end all suff'rings—and ten thousand fears :—
To end their troubles,—every cause of woe,
Believing in annihilations law :—
Nor is it strange—if such be their belief,
On earth they wish to act the very chief,
That there, indeed, their will should be the law,
And fellow men behold them with an awe.

Instant they call their savage warriors forth,
From West to East—from South even to the North:
Bombs, mortars, cannon, fire arms they had none,
The inventors were forgotten, lost and gone :—
In lieu of such were spears with barbed bones,
With pebbles pointed, or with flinty stones.

The bow, the arrow, and the wicker shields,
The would-be warrior brandishes, or wields :—
Such as, in earlier days, are now display'd,
With all th'ostentation of parade.

Their kings declare their purpose to subdue
MESSIAH'S kingdom—this each holds in view.
This is the watchword to their num'rous band,
Who swell the battle-field, or line the strand :—
Hence boundless joy does every warrior feel,
And, in the cause, more than a Christian's zeal :—
Their loud applause doth one and all proclaim,
Exulting, boldly, in their leader's name :—
So great their numbers—that the ocean's sand,
As soon were counted as this hostile band,
Who—into league with Satan have been drawn,
And, with destruction threaten Sion's throne.

Thus once the Roman Empire was attack'd,
By swarms scarce heard of—ready they to act,
Whate'er their generals might command—and who,
Nurs'd in the Northern hives, no mercy show :—
Most fell their fury—eager for the plain—
To glut their thirst of blood with heaps of slain :—
And sate their appetite for plunder where
More polish'd warriors would have cry'd forbear.

When Lion hearts sustain the bloody strife,
But, when the foe, recumbent, seeks for life,
Lions no longer then—the battle sped,
With hearts of lambs they view the vanquished :
Eager to save from death—not blood to spill,
And such Britannia are thy soldiers still :—
Such are thy seamen—Britain's glorious boast,
Whose long and standing memorable toast:
Is—" Let the lion lead us on to fight,
" And conquer we—if we be in the right ;—
" But the fight o'er—no longer lions then,
" Have hearts of lambs, and act as we were men."
Those northern bands—though urg'd by fury fell,
Who in wars arts all others did excel,
Made no impression on Imperial Rome,
For virtuous she—and ev'ry good man's home :—
Her soldiers fought—as now Messiah's fight,
Invincible—and why?—Their cause was right.

Yet Satan's wiles, these very men betray'd,
O'er whom Messiah rul'd—his sceptre sway'd ;—
Save th'elect, and they—and they alone,
Held strict allegiance to their master's throne :—
Would in the fight have join'd 'mid carnage, strife,
And for their Lord, with joy, resign'd their life.
Then—as the hosts of Gog and Magog came,
The faithless worshipp'd the deceiver's name,

The faithless generation—hastes that day,
To greater numbers homage vain to pay ;
Forgetting that the *Almighty Lord* bestows
Victory on such as shall his cause espouse :—
That hosts are nothing in th'Almighty's sight,
That he alone—it is—who guards the right ;—
That but a handful of the faithful can
Ten thousand heathens vanquish—such his plan :
Such is the promise, in his blessed word,
By Saints respected—and by Saints ador'd.

That faithful band—which Christ before had led
Against the kings—can they be vanquished ?
Around the holy City's walls they spread
Their camp—nor care for war, or pine for bread :
Though to the eye of mortals they appear
Surrounded quite—and danger great draws near:
That just upon the very brink of fate,
Death is at hand—precarious is their state.
When lo ! prophetic truths fulfill'd again,
Jehovah shews he will uphold his reign :
One universal blaze, from heav'n above,
Descends to earth—the highest mountains move,
Bow down their tott'ring heads in wild affright,
And on the rebel troops with fury light :—
The lightning's blaze the hostile troops assail,
Scathe to the bone, destroys their ill-form'd mail :—

Th'electric flash, it's bolt of thunder drives,
And of the num'rous host—not one survives.

This done—Satan and all his host are ta'en,
Are cast into the lake—there to remain,—
For them's prepared a bed of sulph'rous fire,
Where they shall burn ; but never can expire :—
In an eternity of pain and dread,
Bound—chain'd and pillow'd on their fiery bed ;
Sad contrast to that bliss, which once was theirs,
But useless their endeavours—vain their pray'rs
T'escape " the worm that dies not," all is vain,
In adamantine chains must they remain :—
In vain they seek to lose all sense—and be
Annihilated—set from torments free :—
Implore, in vain, annihilation may
Remove the tortures of their endless day :—
Implore in vain—impossible to grant
The boon desir'd—a boon they so much want ;—
For they, oh ! hapless and misguided crew,
Had gain'd what makes their tortures ever new,
Had gain'd before their fall, what then was thought,
Th'Almighty's choicest gift—with blessings fraught :
Had gain'd Eternal life—on earth not giv'n,
Such the decree of GOD—the will of heav'n.

And now disclos'd appears *Jehovah's* throne
To the Messiah—the Almighty's Son :—
To him, and to his victor Saints is shown,
It's splendour, such as none have ever known ;
Their eyes now strengthen'd—joyful they can see,
Behold of GOD—the glorious majesty.
The books of life and death are open'd wide,
JEHOVAH sits—the Saviour at his side :—
At GOD's right hand *Messiah* takes his place,
To judge each son of Adam's fallen race :—
All that e'er liv'd on earth then live again,
Whether in riches, penury or pain :—
Before the throne, in order, rang'd they stand,
The recording angel issuing his command,
With voice that all can hear.—Many, with dread,
Their foibles, failings, wickedness hear read :—
Each diff'rent state, each action, and each word,
Open is laid before man—and the LORD.
His pow'r to gain of Life th'immortal crown
Is clearly and distinctly, plainly shown ;—
The justice of the great Creator, bless'd,
Temper'd by mercy, is by all confess'd.
Then weigh'd their virtues and their vices are,
If worthy found MESSIAH's friends, HIS care :—
They join his host, their Halleluias sing,
To him who is their Saviour, Lord, and King ;—

But if unworthy found, they're handed o'er
Towards the left, where pity is no more—
Where the inflicting angels ready stand
To punish all the guilt of every land.

The books thus read, the Almighty Father sate
The high and mighty King, in glorious state:—
His Son the doom commanding to declare
Of all who e'er had breathed the vital air.
Messiah rises, and his GOD obeys—
Th'object of all worship, every praise:—
" Oh hapless men!" he says, " for whom, in vain,
" I shed my blood, and suffer'd every pain:—
" For whom, in vain, the prophets rose of old,
" And all my suff'rings, and your fate foretold—
" Your doom be this: Where Satan and his crew
" Have gone before, is place most fit for you;—
" There must you go, in pain you there must live,
" In suff'rings such as heart cannot conceive.
" Till years have pass'd, till seasons intervene
" Equivalent to those on earth you've seen:—
" Which, once on earth abus'd, have pass'd away,
" And left you friendless in this trying day:—
" For you 'tis happy that of life the tree
" Escaped your touch,—the consequences see!
" Its fruit, if tasted, Life Eternal gave,
" And victory on the earth, ev'n o'er the grave;—

" Once tasted, as the angels you have seen,
" Your punishment eternal must have been ;
" For you, like them, no qualities have sought,
" Which cultivated, towards heav'n had brought :
" Time is no more to them, to you no more ;—
" You seek for mercy ;—but, in vain implore :—
" This then is all that Mercy can afford—
" Such the decree of the supernal LORD—
" That, when your years of punishment are o'er,
" The hope on earth you cherish'd, held in store,
" Where you, your time mispent—believ'd when death,
" In ghastly form, forbade you draw your breath ;
" That then, when laid within the silent tomb,
" All sorrows ceas'd—no judgment day would come :
" Such hope shall fully be fulfill'd in you—
" Annihilation's yours—such is your due :
" In this the justice of th'Almighty's seen,
" And you shall be as you had never been."

In silent horror all a moment stand—
Then burst forth shrieks, then's rais'd th'uplifted hand.—
Pleading for mercy, on the Lord they call :—
Too late their pray'r—the die is cast on all.
They pray indeed, but pray from coward fear ;—
Not from contrition, or with heart sincere ;—

They seek their awful doom to change—in vain:
Then, demon like, in accents loud complain:
They, demon like, true to their vices still,
With execrations heaven's whole concave fill
With oaths and blasphemy:—they curse that pow'r
By which they fall; threaten, in evil hour,
To brave the doom of an all righteous GOD;—
But vain their efforts—he still holds the rod:—
Vain their resentment—impotent their rage;—
Can such attempt th'Eternal to engage?
No: quick as thought they sink to hell, and there
Find no point for revolt, no use for pray'r:—
Well merited their doom; they writhe in woe,
And with their curses fill ev'n hell below:—
They call for water; but, the call is vain;—
The rancorous worm gnaws at their hearts again:
For choicest wines their drink is liquid fire;—
No costly beds of down are their desire;—
A bed of flinty rock would be to them
Worth more than princely robes or diadem—
One drop of water—one—to cool their tongue,
Worth all that legends told, or poets sung;
But even that, they cannot there obtain,
Nor one small ray of comfort can they gain.

Th'Almighty bids, and now dissolves the earth,
And back to chaos falls from whence her birth:—

Then, at his word, another earth appears,
Midst joyous paeans of surrounding spheres :—
No sea is there, no raging billows roar
With waves tempestuous, threatening many a shore;
No dang'rous voyages are heard of then—
'Twere vain to look for such, or shipwreck'd men;
But beauteous lakes, and living waters stream,
Abundant flow, and in HIS brightness gleam;
No storm, nor tempest, now this earth deform,—
Unknown the lightning's blaze, the thunder's storm;
But in their stead Zephyrs, with breath as sweet
As lovers fondest sighs, the senses greet.
Eternal sunshine gilds the live-long day,
Its source and fountain our JEHOVAH'S ray.
This earth one garden seems, no culture needs,
No longer brings forth brambles, briars and weeds:
Spontaneous bears whate'er can glad the sight,
Or to the senses yield supreme delight:—
Each different grain and fruit that now are known,
The blessed partake of—deem them all their own.
By herds and sheep o'erspread its verdant lawns,
Or by the red deer, or the gentle fawns;—
No more for man they die, their life-blood give;
But in rich pastures at their ease they live—
In bliss they live, without decay, increase,
And all about them whispers joy and peace:—

For, man and beast in numbers full no more
Shall multiply as on the earth of yore.
Each bird is here for use or ornament,
And ev'ry animal is hither sent ;—
Here every tree and flower that e'er was known
Abound—the senses with delight to crown :—
Here precious stones, and gems, and purest gold,
To all are common—nothing's bought or sold.
Delightful buildings are prepared here
To suit the Saints, whatever be their sphere.
No labour is required, save what to rest,
And what to harmless pleasure gives a zest ;—
For, of itself, the earth, without decrease,
Produces all to furnish plenty, peace—
Produces all that fancy can demand,
And Eden smiles throughout the happy land.

Holy Jerus'lem in the midst is seen
Towering her head o'er ev'ry city queen :—
Her streets of gold, her walls of precious stones,
Of solid pearls her gates, most rich her thrones :—
Her trees of Life, with verdure always clad,
To cheer the sight, and the Saint's heart to glad ;—
Her streams of living waters constant flow,
Sparkling in beauty, with celestial glow :—
All is prepar'd, the righteous can believe,
The great Creator worthy to receive.(14)

Messiah and his host, with wonder, view
This grand creation, lovely as 'tis new :—
To them th'Almighty speaks with words of love—
" Ye, who t'oppose all vice with valour strove,
" Ye, who o'er vice triumphant rose, behold
" Your bright reward.—Yon city deck'd with gold
" Is yours.—This lovely earth for ever yours,
" Its richest gems, and its most blooming flow'rs.
" Such your reward within this happy land,
" With all imagination can demand ;—
" Thus conquer'd vice, your wishes are your law,
" And heavenly love shall each to other draw.
" I male and female made, when time began,
" And 'twas my breath gave life to sinless man.
" Adam, of that creation but a part,
" I caus'd his semblance from his side to start :—
" Produc'd a form like his, of softer mould,
" With voice much sweeter, lovely to behold :—
" That voice entranc'd him with a syren's song,
" And notes of love—did Eden's bower prolong.
" A mind to his, though gentler, answering well,
" With every wish to please, none to rebel :—
" With looks that spoke reliance on her lord,
" Her mind confess'd, though uttered not a word ;
" Relying on his strength, from whence she came,
" She bless'd her GOD, and Eden heard his name.

" These join'd, alone, can form the being man,
" Perfect in all—such my design, my plan;—
" And, therefore, now each male, in Heav'n, will find
" A lovely partner of the female kind—
" One kindred soul, with wishes such as his.—
" Haste then to seek and t'enjoy such bliss;—
" Yourselves unto yourselves unite once more,
" Let heart join heart, be happiness your store;—
" Such happiness as fills the soul, the heart;—
" For now you meet for aye—no more to part."

He spoke, and all obey'd.—No jarring minds
Were here, and each a fitting partner finds:—
Each one receiv'd the fair his wishes sought,
And love, and love repaid, the only thought;—
Though virtuous all, yet all were different;—
But ev'ry pair enjoy'd a sweet content:—
Had kindred souls of bliss a mutual sense,
So wonderful the ways of Providence.
Not one of all this num'rous host would change
His lot, or from his partner would estrange,
Nor other make the partner of his bliss,
For bliss supernal, lasting, fervent, his.

Th'earth its bless'd inhabitants receives,
And all its regions fruitful produce gives;—

These, they possess, yet still pre-eminence
Belongs to such as saw in Providence
A God who lov'd the virtuous and the wise—
Who made Eternal Life their only prize,
And seeking, not in vain, attained to this—
A greater capability of bliss:—
That faithful host who, in Millennium, were
Th'object of the great Messiah's care,
The constant partners of his holy reign,
Salem inhabit—ever there remain.
Their virtue and their worth, by all confess'd,
Entitles them to be supremely bless'd;—
A grand precedence that which they obtain,
Which they, and they alone of man, can gain.
Others, of human kind, though sav'd by grace,
Could not support the glories of the place;—
Nor could they its surpassing brightness bear,
Its constant splendour—for their GOD is there:—
He dwelleth there, of it he is the light:—
Eternal day there reigns, and unknown night;—
But night to all, save those, is needful found,
Who sojourn near, or in the countries round:—
These as they choose visit at Sion's gate—
Adore their GOD, but at due distance wait.
The portals unclos'd stand that all may see
Of Israel's GOD the glorious majesty.

Thus, in eternal round, each wish, each thought,
Is gratified in full—nor need be sought:—
What appetite demands, each bough, each field,
Abundantly their ample tribute yield:—
And, for their thirst, each silver stream glides on,
Affording draughts, intoxicating none.
With every closing day, each happy pair
Unto their nuptial bed with joy repair;—
As Adam erst, and Eve, when GOD's own ray,
And innocence were their's, so now are they:—
And, to the joys the first fond pair that bless'd,
Is giv'n to know how they may choose what's best;
Known good and evil, they the first embrace;—
The latter reckon worthy all disgrace:—
Prefer the good, the evil they disdain;
Nor in their hearts permit it e'er to reign.
Of Life's Eternal Fruit allow'd all are
Freely to eat—such GOD's paternal care;—
Such his decree, and such, how blind is man,
From the beginning, th'Almighty's plan.

Messiah and th'elect in state so bless'd,
Knowledge superior have o'er all the rest;—
For GOD to them reveals these wonders great
In which man's mind is *now* but incomplete;—
In which is now in wonder lost man's mind
When nature viewing through each various kind

Of tree, of flow'r, of bird, of fish, or beast,
Monstrous in size, to what's consider'd least
Of all creation's works, which naked eye
Sees not, nor microscopic powers descry ;—
Their natures, beings, properties, and end
They fully understand and comprehend :—
Know how the stars in wondrous order move,
Adore their Maker as a GOD of Love ;
Whilst all existence opens to their sight,
And crowns each moment with supreme delight.

Thus do the good enjoy immortal life.—
Sorrow is banish'd—far away all strife.
No laws but those engraven on the heart
Know they ; unknown to them the selfish part :—
Thus rul'd, their passions and their appetites
Give ev'ry bliss to crown them with delights.
All that the fancy forms of joy's their own,
And whence those pleasures flow is fully known ;
The hand from whence they flow in all they see,
From the least insect, up, oh GOD ! to thee ;—
And as their bliss is endless, so their praise,—
One heart, one mind, one voice eternal raise
In adoration of the GOD of all,
As prostrate 'fore Heav'n's Majesty they fall ;
Or strike the golden harp, whose dulcet swell
All other instruments doth far excel :—

Touching with joy unspeakable its strings,
To praise the Lamb, the Lord, the King of Kings.

FATHER of all, MAKER of heav'n and earth—
Who was long ere creation came to birth—
Who art the arbiter of human good;—
Though by the worldling little understood:—
Who shalt be through eternity the same—
All honour, praise, and glory to thy name.
To thee, oh SON! thou bless'd of heav'n above—
Thou, the first object of the Father's love—
Thou, who when fall'n man forsook the Lord—
(Thou ever blessed, ever glorious word,)
Who thought not life a sacrifice too great,
Man's erring race to save and reinstate
In that bless'd favour for which they'd no plea;—
Redeem'd by grace, and by the blood of thee.
Thou HOLY SPIRIT who alone canst shed
Heav'n's influence o'er the sinner's destined head;
Thou, who proceeds from Father and the Son,
The triune being forms, we worship one:—
To each and all my hommage meet is due,
Inspir'd, instructed, aided still by you;—
Without your aid, in verse, could I essay
To tread the mazes of the mystic way,
Which leads to all that's bright, to all that's high
In nether worlds, or far above the sky,

Where angels minister, archangels sing
All praise, all glory to that mighty King
Who soon shall come a potentate on earth;
Foredoomed to be such ere the world had birth;—
Who soon shall come to reign as King of Kings,
To whom each prince his costly tribute brings;
To whom each one shall bend the knee in pray'r,
And whisper in his heart—our GOD is there;—
To whom the sav'd shall in full chorus join
To praise their Lord, their Sovereign, the Divine.
When Papal Pow'rs are fled, far, far away,
And Mah'med's Laws have vanish'd from the day;
When Infidelity the world has fled,
Pope and false Prophet number'd with the dead;—
All those vain errors having met their doom,
Then shall thine own MILLENNIUM kingdom come.
Oh, haste the day! Oh, may I that hour know!
My wish—my pray'r—my antidote to woe;—
See fallen Babylon dejected lie,
And Mahmed's followers all his faults descry;—
Th'Infidels the Christian's faith believe,
And for their former errors sorely grieve:—
Those things fulfill'd—Pride having met her doom—
May then, oh Lord, thine own MILLENNIUM come.

END OF THE MILLENNIUM.

REASONS

FROM

PROPHESY,

&c. &c. &c.

REASONS FROM PROPHESY,

&c. &c. &c.

It is truly astonishing that the study of Prophesy is not only neglected, but treated with contempt; when, in the first chapter of St. John's Revelation, a blessing is pronounced on him that readeth, and those that hear the words of that prophecy. For my own part I am anxious to partake of this benediction and shall therefore disregard the comments of men.

It is not my intention to discuss such prophecies as have been fulfilled, unless they materially relate to my present object. But I shall closely investigate whether we are, or are not to expect the personal appearance of CHRIST; and likewise at what period his coming is to happen, and the Millennium to commence.

It will be, in this place, necessary, briefly to consider the second and seventh chapters of Daniel.

In the first of these, is Nebuchadnezzar's dream of the image, figuring four great empires. In the second are four beasts, which more fully explain the same thing; and in both a fifth empire is promised, which is to belong to the Saints, and to one like unto the Son of Man, who is to have dominion over all people, nations and languages, and whose kingdom is not to be destroyed. The four first great kingdoms are universally allowed to be the Babylonish, Medo-Persian, Grecian and Roman empires, and the fifth is certainly yet to come.

But this fifth monarchy is generally taken in a figurative sense. To this I answer, that in that way Scripture could not be fulfilled. The prophets every where speak of the restoration of the descendants of Jacob, and the glorious reign of the Messiah upon earth. And, without doubt, the scattered Jews are to be gathered together, and to become the seat of empire. It is true, they denied and crucified *Christ* at his first coming, but in doing so, the sacred writings were confirmed. Two comings are pointed out by innumerable passages; for the reign of Messiah upon earth is the great subject on which the inspired writers rejoice. And as the first was a state of sufferings and humility; the latter must be of power and glory, which will fulfil all the predictions as to the Jewish nation.

Before the first coming of JESUS, the manner of his birth and death; his riding into Jerusalem upon an ass; the nature of his vesture, and various other things, were foretold, which were not *figuratively* but *literally* fulfilled. In the nineteenth chapter of St. John's Revelation, some very minute particulars, as to his second appearance, are likewise declared in the following words: (see chap. xix, verse 11 to verse 21, both inclusive,)—"And I saw "heaven opened, and beheld a white horse; and "he that sat upon him *was* called Faithful and "True, and in righteousness he doth judge and "make war. His eyes *were* as a flame of fire, "and on his head *were* many crowns; and he had "a name written that no man knew, but he himself. "And he *was* clothed with a vesture dipped in "blood: and his name is called The Word of God. "And the armies *which were* in heaven followed "him upon white horses, clothed in fine Linen, "white and clean. And out of his mouth goeth "a sharp sword, that with it he should smite the "nations, and he shall rule them with a rod of iron: "and he treadeth the winepress of the fierceness "and wrath of Almighty God. And he hath on "*his* vesture and on his thigh a name written, "*King of Kings, and Lord of Lords.* And I saw "an angel standing in the sun; and he cried with "a loud voice, saying to all the fowls that fly in "the midst of heaven, Come and gather yourselves

" together unto the supper of the great God; that " ye may eat the flesh of kings, and the flesh of " captains, and the flesh of mighty men, and the " flesh of horses, and of them that sit on them, and " the flesh of all men, both free and bond, both " small and great. And I saw the beast, and the " kings of the earth, and their armies, gathered " together to make war against him that sat on the " horse, and against his army. And the beast was " taken, and with him the false prophet that " wrought miracles before him, with which he " deceived them that had received the mark of the " beast, and them that worshipped his image. " These both were cast alive into a lake of fire " burning with brimstone. And the remnant were " slain with the sword of him that sat upon the " horse, which *sword* proceeded out of his mouth; " and all the fowls were filled with their flesh."

Now, how could it with truth be said, " That no " man shall know his name but himself," unless he comes again as a man? Why should it be written on his vesture and on his thigh, " *King of Kings, and Lord of Lords?*" The colour of his garment is to be that of blood. He is now to ride upon a white horse, whereas he formerly rode upon an ass. The beast and the kings of the earth are to make war upon him, and to lead their armies against him and his army. In short, the whole description denotes a second personal appearance in power

and glory; when he will be actually the King of the Kings of the earth, and will establish justice and the true religion throughout the world.

But the twentieth chapter of the Revelations makes this matter, if possible, still clearer: it says, "And I saw an angel come down from heaven, "having the key of the bottomless pit and a great "chain in his hand. And he laid hold on the "dragon, that old serpent, which is the devil, and "satan, and bound him a thousand years, and cast "him into the bottomless pit, and shut him up, "and set a seal upon him, that he should deceive "the nations no more, till the thousand years "should be fulfilled: and after that he must be "loosed a little season. And I saw thrones, and "they sat upon them; and judgment was given "unto them: and *I saw* the souls of them "that were beheaded for the witness of Jesus, and "for the word of God, and which had not wor-"shipped the beast, neither his image, neither had "received *his* mark upon their foreheads, or in "their hands; and they lived and reigned with "Christ a thousand years. But the rest of the "dead lived not again until the thousand years "were finished. This is the first resurrection. "Blessed and holy *is* he that hath part in the first "resurrection: on such the second death hath no "power, but they shall be priests of God and of "Christ, and shall reign with him a thousand

" years. And when the thousand years are expired
" Satan shall be loosed out of his prison, and shall
" go out to deceive the nations which are in the
" four quarters of the earth, Gog and Magog, to
" gather them together to battle: the number of
" whom *is* as the sand of the sea. And they went
" up on the breadth of the earth, and compassed
" the camp of the Saints about, and the beloved
" city: and fire came down from God out of
" heaven and devoured them. And the Devil that
" deceived them was cast into the lake of fire and
" brimstone, where the beast and the false prophet
" *are*, and shall be tormented day and night for
" ever and ever. And I saw a great white throne,
" and him that sat on it, from whose face the earth
" and the heaven fled away; and there was found
" no place for them. And I saw the dead, small
" and great, stand before God: and the books
" were opened: and another book was opened,
" which is *the book* of life: and the dead were
" judged out of those things which were written in
" the books, according to their works. And the
" sea gave up the dead which were in it; and
" death and hell delivered up the dead which were
" in them: and they were judged every man
" according to their works. And death and hell
" were cast into the lake of fire. This is the
" second death. And whosoever was not found
" written in the book of life was cast into the lake
" of fire."

Now can any thing be clearer, than that Christ and his elect shall reign and live on the earth for one thousand years? This was the belief of the early Christians, and they wisely hasted to shed their blood as martyrs, being certain of rising again, and partaking of the Millennium. The idea of those who have examined this part of Scripture is, that Christ's second coming is the end of the world, and the final judgment of all men. But surely language cannot, in plainer terms, assert the reverse. A first resurrection, and one thousand years after it, are clearly expressed, before this present globe passes away, and then the last judgment is to take place. Nor can the ingenuity of man give this prophesy any other explanation.

I shall now proceed to an enquiry as to the times of this glorious event, when the Millennium is to follow, and in doing so, it will be necessary to consider minutely the fourth kingdom mentioned in Daniel, and the subsequent events. The second chapter of that Prophet, beginning with the fortieth verse, is as follows: "And the fourth kingdom "shall be strong as iron: forasmuch as iron breaketh "in pieces and subdueth all *things:* and as iron "that breaketh all these, shall it break in pieces "and bruise. And whereas thou sawest the feet "and toes, part of potter's clay and part of iron, "the kingdom shall be divided; but there shall be "in it of the strength of the Iron, forasmuch as

" thou sawest the iron mixed with miry clay. " And *as* the toes of the feet *were* part of iron, and " part of clay, *so* the kingdom shall be partly " strong and partly broken. And whereas " thou sawest iron mixed with miry clay, they " shall mingle themselves with the seed of men; " but they shall not cleave one to another, even as " iron is not mixed with clay. And in the days of " these Kings shall the GOD of heaven set up a " kingdom, which shall never be destroyed: and " the kingdom shall not be left to other people, *but* " it shall break in pieces and consume all these " kingdoms, and it shall stand for ever. Forasmuch " as thou sawest that the stone was cut out of the " mountain without hands, and that it brake in " pieces the iron, the brass, the clay, the silver and " the gold; the great GOD hath made known to " the King what shall come to pass hereafter: and " the dream *is* certain, and the interpretation " thereof sure."

In the seventh chapter of Daniel, from the seventh verse, this matter is still more fully treated of: " After this I saw in the night visions, and behold a " fourth beast, dreadful and terrible, and strong " exceedingly; and it had great iron teeth; it " devoured and brake in pieces, and stamped the " residue with the feet of it, and it *was* diverse " from all the beasts that *were* before it: and it " had ten horns. I considered the horns, and,

" behold, there came up among them another little
" horn, before whom there were three of the first
" horns plucked up by the roots, and, behold, in
" in this horn *were* eyes like the eyes of a man,
" and a mouth speaking great things. I beheld
" till the thrones were cast down, and the Ancient
" of Days did sit, whose garment *was* white as
" snow, and the hair of his head like the pure
" wool ; his throne was *like* the fiery flame, *and*
" his wheels *as* burning fire. A fiery stream issued,
" and came forth from before him ; thousand
" thousands ministered unto him, and ten thousand
" times ten thousand stood before him ; the judg-
" ment was set, and the books were opened. I
" beheld then because of the voice of the great
" words which the horn spake ; I beheld *even* till
" the beast was slain, and his body destroyed, and
" given to the burning flame. As concerning the
" rest of the beasts, they had their dominion taken
" away : yet their lives were prolonged for a
" season and time. I saw in the night visions,
" and, behold, *one* like the Son of Man came with
" the clouds of heaven, and came to the Ancient of
" Days, and they brought him near before him.
" And there was given him dominion, and glory,
" and a kingdom, that all people, nations and
" languages should serve him : his dominion *is*
" an everlasting dominion, which shall not pass
" away, and his kingdom *that* which shall not be

" destroyed. I Daniel was grieved in my spirit,
" in the midst of *my* body, and the visions of my
" head troubled me. I came near unto one of them
" that stood by, and asked him the truth of all
" this. So he told me, and made me know the
" interpretation of the things. These great beasts
" which are four, *are* four kings, *which* shall arise
" out of the earth. But the saints of the Most
" High shall take the kingdom, and possess the
" kingdom for ever, even for ever and ever. Then
" I would know the truth of the fourth beast,
" which was diverse from all the others, exceeding
" dreadful, whose teeth *were* of iron, and his nails
" *of* brass; *which* devoured, brake in pieces, and
" stamped the residue with his feet; and of the
" ten horns that *were* in his head, and *of* the other
" which came up, and before whom three fell;
" even *of* that horn that had eyes, and a mouth
" that spake very great things, whose look *was*
" more stout than his fellows. I beheld, and the
" same horn made war with the saints, and
" prevailed against them; until the Ancient of
" Days came, and judgment was given to the saints
" of the Most High; and the time came that the
" saints possessed the kingdom. Thus he said:
" The fourth beast shall be the fourth kingdom
" upon earth, which shall be diverse from all
" kingdoms, and shall devour the whole earth, and
" shall tread it down, and break it in pieces. And

" the ten horns out of this kingdom *are* ten kings " *that* shall arise: and another shall rise after " them; and he shall be diverse from the first, " and he shall subdue three kings. And he shall " speak *great* words against the Most High, and " shall wear out the saints of the Most High, and " think to change times and laws: and they shall " be given into his hand until a time and times, " and the dividing of time. But the judgment " shall sit, and they shall take away his dominion, " to consume and to destroy *it* unto the end. And " the kingdom and dominion, and the greatness of " the kingdom under the whole heaven, shall be " given to the people of the saints of the Most " High, whose kingdom *is* an everlasting kingdom, " and all dominions shall serve and obey him."

All commentators are agreed, that the legs of iron and the fourth beast, denote the Roman empire. But Sir Isaac Newton well observes, that it only means Italy, and those countries of Europe which never composed any part of the first three beasts; for in this very prophesy it is said—" That the lives " of the rest of the beasts were prolonged, though " their dominion was taken away." Now when the Roman empire was divided into Eastern and Western, the latter empire contained only what constituted the fourth beast, and the former was made up of the other three.

The fourth beast, or Western empire, was to break into ten kingdoms, as denoted by the toes of

the image, and the ten horns of the beast; and then another kingdom, or little horn, was to arise, which was to be of a very different nature, and is indeed one of the most marked subjects of prophesy. In order, therefore, to know where we are to look for this little or eleventh horn, we must first see at what period the Western empire was divided into ten kingdoms.

For this I shall quote a passage from Sir Isaac Newton's treatise on Prophesy; a book which I most seriously recommend to all who study these important subjects. His sixth chapter begins thus:—

"Now, by the wars above described, the West-
"ern empire of the Romans, about the time that
"Rome was besieged, and taken by the Goths,
"became broken into the following ten kingdoms:
"1. The kingdom of the Vandals and Alans, in
"Spain and Africa.
"2. The kingdom of the Suevians, in Spain.
"3. The kingdom of the Visigottes.
"4. The kingdom of the Alans, in Gallia.
"5. The kingdom of the Burgundians.
"6. The kingdom of the Franks.
"7. The kingdom of the Britanis.
"8. The kingdom of the Huns.
"9. The kingdom of the Lombards.
"10. The kingdom of Ravenna."

From the same author I find that the divisions of the Western empire was compleated about the

year 408; and as the little horn was to arise after them, and to grow up amongst them, we know to a certainty, that we are not to look for it, prior to that æra. This eleventh horn was to have eyes like the eyes of a man, and a mouth speaking great things; and his look was more stout than his fellows, and he was to subdue three kings, and to speak great words against the Most High, and to have power for a time, times and half a time. Sir Isaac thus explains these passages: "Kings are "put for kingdoms as above, and therefore the "little horn is a little kingdom. It was a horn of "the fourth beast, and rooted up three of his first "horns, and therefore we are to look for it among "the nations of the Latin Empire, after the rise of "the ten horns. But it was a kingdom of a different "kind from the other ten kingdoms; having a "life or soul peculiar to itself, with eyes and a "mouth. By its eyes it was a seer; and by its "mouth speaking great things, and changing times "and laws, it was a prophet as well as a king. "And such a seer, a prophet, and a king, is the "Church of Rome."

For the fuller examination of the rise of the Papal power, I must now turn to the Revelation of Saint John. In his thirteenth chapter and first verse, are these words: "And I saw a wild beast "arise up out of the sea, having seven heads and "ten horns, and upon his horns ten crowns, and

" upon his heads the names of Blasphemy." In the fifth verse: " And there was given unto him a " mouth, speaking great things, and blasphemies ; " and power was given unto him forty and two " months." In the seventh verse: " And it was " given unto him to make war with the saints, " and to overcome them." Now, this is only a fuller description of the little horn of Daniel ; and we find from it, that time, times and half time, are forty and two months. In the seventeenth chapter of Revelations, the Papal power is more fully described under the name of Babylon, and the Great Whore ; and the seven heads are thus explained, verse the ninth: " Here is the mind that has wisdom. " The seven heads are seven mountains, on which " the woman sits." And the eighteenth verse says: " And the woman which thou sawest, is that " great city which reigns over the kings of the " earth :" which answers to Rome, and to no other place whatever.

But as these passages of Scripture describe the Papal power, so doth the twelfth chapter point out the progress of the true Church, under the name of a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. Now, we are told, this woman is to go into the wilderness, where she was to be nourished for a time, times, and half a time. This is just the period that the little horn, or false

Church, is to have power. As therefore the woman is to go into distress, when the Papal power arises, if we can find out a date, before which it is foretold that the woman goes into the wilderness, a new light will be thrown on the rise of the beast.—(a)

The fourteenth verse of the twelfth chapter of the Revelations says: "And to the woman were "given two wings of a great eagle, that she might "fly into the wilderness, into her place; where "she is nourished for a time, and times, and half a "time, from the face of the serpent." Now the eagle was the well known standard of the Roman power, and might well denote the Roman empire; and its being divided into Eastern and Western, is finely figured under the description of two wings. Therefore the woman was to go into the wilderness, and the beast to arise whilst the Western empire existed: for after it expired the eagle had but one wing. The destruction of the Western empire was in the year 476; and consequently the rise of the beast must have been before that æra. And we have already ascertained, that it was subsequent to the year 408.

By the conquests made by different barbarians prior to the year 408, we find the kingdom of Ravenna, the sole territory that acknowledged the Western Emperor. Rome was a part of it, but the Emperor made Ravenna the seat of government, as

the taking of Rome, in the year 455, being the event from which "the time, times and half a "time," are to take their commencement. Leo himself, is a character well suited to this æra; he was one of the ablest and most ambitious of the bishops of Rome. He openly claimed and asserted superior power in his see; and the very appelation of great, by which he is handed down to posterity, is an additional proof that the beast arose in his pontificate. But when the number of years denoted by the expression of "time, times and half a time," is explained, and when the events of that year in which this period expires are examined, we shall be still better able to ascertain the truth of my conjecture.

I shall not attempt a minute detail of the progress of the little horn, but confine myself to its most leading features. In the year 503, Theodorick, king of the Goths, who resided at Ravenna, and to whom Rome was subordinate, went to Rome, and presided in an ecclesiastical council, where it was for the first time laid down, that the Pope was accountable to God only; and this was, in fact, an assertion of his infallibility. But though supreme as to the Church, it was not till the year 758, that the Pope became a temporal Prince. Pope Stephen the third, a little before that time, had so much influence, as to oblige Pepin, king of France, to cross the Alps, and engage his enemies, the

Lombards. From whom Pepin took the exarchate of Ravenna, and the city of Pentapolis, with its territory, both which he gave to Stephen and his successors; laying the keys of those cities on the high altar, which is raised over the tomb of St. Peter. And this was the first kingdom that fell to the little horn.

In the years 773 and 774, Charlemagne, the son and successor of Pepin, led a body of forces to support Pope Adrian, who was attacked by the Lombards. Charlemagne was successful, and overturned their kingdom; which, after the example of his father, he likewise bestowed to the Papal power, and it was the second kingdom that fell to the holy see. In return, Charlemagne was made Patricius by the Roman people, and no new Pope was to be legally elected, until his nomination was confirmed by Charlemagne.

In the year 796, Leo the third was raised to the Papal chair. But though the Popes were now possessed of Ravenna and the kingdom of the Lombards, yet Rome, the place of their residence, was governed by the senate and people. Leo, therefore, sollicited Charlemagne to subject Rome, and to bestow it on the Popes, though in subordination to himself. This application highly irritated the Romans, and accusing Leo of various offences, they forced him to fly. Charlemagne, therefore, sent him back in the year 799, with a powerful

retinue; and in the following year Charlemagne entered Rome himself, and presided in a Council of Italian and French Bishops; which Council declared that Leo's adversaries could not be heard, because the Pope being the supreme judge of all men, was above being judged by any other than himself. The Pope then made a solemn declaration of his innocence, and was thereby acquitted. On which three hundred Romans, who had been his chief enemies, were in one day beheaded; some of the clergy, who had accused him, were banished; and Leo was, of course, most fully reinstated.

Charlemagne for all this deserved a recompense from Leo; and the Western empire, which had been annihilated in 476, was for this purpose at least nominally revived. The senate and people of Rome thereupon created Charlemagne their Emperor; and on Christmas day, in the year 800, he was crowned and annointed by Leo, who, on that occasion, worshipped Charlemagne, after the same manner as the former Roman Emperors were adored. The coins of Rome afterwards bore the Emperor's image. Charlemagne was also created consul, and his son Pepin was crowned king of Italy. But with all these high sounding titles bestowed on Charlemagne and his son, the Pope alone was to be the solid gainer. Rome and its territory was presented to Leo and his successors; and this made the third kingdom which yielded to

the little horn. For Rome, after the fall of the kingdom of Ravenna, became an independent state, and remained so till it was thus subjected by Leo and Charlemagne. Charlemagne still further aggrandized the Pope, by obliging all the different nations which he conquered to become Christians, and as a mark of it, to pay Peter-pence to the head of the Church, and tithes to the Clergy. Thus this powerful conqueror, who began the new Western empire, which continues to this day, under the general name of the empire of Germany, was the great aggrandizer of the little horn. And for a time the Popes acknowledged the supreme power of the succeeding emperors.

To Leo the third is imputed the origin of kissing the Pope's toe; and in his days saints began to be canonized, and pardons and indulgences to be granted.

Ludovicus Pius, the son and successor of Charlemagne, confirmed all the donations of his father and grandfather to the holy See. In this confirmation he first names Rome, with its datchy, extending into Tuscany and Camparia. Then the Exarchate of Ravenna and Pentapolis. And lastly the territories taken from the Lombards. These were to be held of the Emperor for the use of the Church, without the Emperor's meddling therewith, or with the jurisdiction or power of the Pope therein, unless called thereto in certain cases.

From this time forth the Popes coined money; the Emperor's effigy being on one side, and their own on the reverse. By these three territories they had a right to a triple crown, which they afterwards put on. And thus, without intending it, they bear a constant memorial that the Papal power is the little horn of Daniel, and the wild beast of Saint John, before whom three kingdoms should fall.

This astonishing power, which was founded on ignorance and superstition, was still increasing; till at length, under the minority of the Emperor Henry the fourth, it attained its summit. In the year 1061, Pope Alexander the second was elected, and for the first time since Charlemagne, the Emperor's confirmation was laid aside. The guardians of the young Henry thereupon called the council of Basil, and few but the Emperor's friends attending, Alexander was deposed, and another elected. But Alexander despised their mandates, and continued in his office. Hildebrand, who was Alexander's adviser, on his death was raised to the Popedom, under the title of Gregory the seventh. He instantly asserted the supremacy of the Pope over all Christian princes. He declared that no layman had a right to present to benefices, and that he would excommunicate whoever dared to do so. So far was he from asking the young Emperor to confirm his power, that he openly

accused Henry of disobedience, by presenting to vacant benefices, and summoned him to come before him to answer for his conduct. And on Henry's refusal, Gregory excommunicated and deposed him, at the same time absolving all his subjects from their allegiance.

Henry at first despised these proceedings. But to such a degree had the Papal power arrisen over the consciences of ignorant and superstitious men, that the crown of the Emperor tottered on his head. He was forced to submit; and set out for Italy to implore the forgiveness of the holy Father. And Gregory, to shew the extensiveness of his power, though it was in the depth of winter, kept the Emperor for three days and three nights, bare-footed and bare-headed, before the gates of the palace where he then resided; after which Henry was admitted, and received the Pope's pardon. From this period, for several centuries, the will of the Pope became almost the law of Europe; and there was not a state within the bounds of the Western empire, that did not, more or less, experience the most extravagant exertions of his power.

Towards the close of the twelfth century, a little light pervaded this dreadful darkness. A people called the Albigenses, who inhabited parts of Piedmont and Languedoc, declared against the Papal power, and asserted that Scripture alone was the true rule of conduct.[b] On this, inquisitors

were sent to try all who asserted such doctrines, and the neighbouring Princes assisting the Pope, thousands of these faithful witnesses of the truth were burned to ashes, or perished by the sword. Thus began the inquisition; and regular inquisitors were afterwards established in different cities, as the support of the Papacy from time to time required them.

In the year 1138, a very material change took place in the election of Popes. Before this, the Pope was chosen by the people of Rome. But this right was now transferred to the Cardinals, a body of clergy next in dignity to the head of the church. In 1216, it was also established that two thirds of the Cardinals must agree before any election was valid, and at this time the Cardinals were no more than sixteen in number.

In the year 1378, on the vacancy of the Papal chair, a terrible schism took place amongst the Cardinals, and to the great disgrace of their body, each party nominated a Pope. The different nations of Christendom also divided, and some acknowledged the Pope who resided at Rome, whilst others believed in the infallibility of him who fixed his residence at Avignon. The death of one of these Popes by no means settled this schism; for the Cardinals of that faction elected another, and the opposite Cardinals, when an opportunity offered, followed the example. Two infallible

Popes were thus continued till the year 1409, when a general council was called at Pisa. These delegates of Christendom deposed both the then Popes, and elected a third. But this, so far from healing the dreadful wound which had been given to the infallibility of the Papacy, only increased it. All three asserted and exercised their power, and each of them found themselves at the head of numerous partizans.

To find a remedy for such disorders, the council of Constance was called in the year 1414, and being one of the greatest that had ever assembled, its decision was carried into execution. The three Popes were deposed, and a new one elected; and after a little time his authority was universally acknowledged. But a severe blow was now given to the Papal infallibility; for it was at this meeting declared, that the decision of a general council was superior to that of the Pope. This was a very different language from that used by the council at which Charlemagne, in the year 800, presided; where it was laid down,—That the Pope, being the supreme judge of all men, was above being judged by any other than himself.

Some time before the council of Constance, JOHN WICKLIFF, of Oxford, in England, (c) boldly attacked the Papal power, and though his doctrine was condemned in his own country, yet it spread on the Continent. JOHN HUSS, of Prague,

was one of Wickliff's strenuous followers; and JEROME, the disciple of Huss, was equally bold in the same opinion. These two were summoned to answer for their heresy before this council, and the then Emperor, Charles the fourth, having promised them safety, both attended. Huss most undauntedly asserted reason and Scripture, against the abominable tenets of the beast; and being condemned to be burnt, he suffered martyrdom in the year 1415, as did his disciple Jerome soon after, notwithstanding the promise of the Emperor. Their doctrines however survived them, and in the next century they were to have a number of imitators. (d)

In the year 1513, Leo the tenth ascended the Papal chair. He was one of the most voluptuous and expensive of men; and was obliged to seek every means by which money could be raised. One of the greatest sources of the Papal revenue was the sale of indulgences, pardons and absolutions: and to such an excess was this arisen, that a table was hung up in the Roman Chancery with the price of every crime. Dr. Roberston, in his history of Charles the fifth, gives the following specimen:

A deacon, guilty of murder, was absolved for twenty crowns.—A bishop or abbot might assassinate for three hundred livres.—An ecclesiastic might commit uncleanness, though with the most aggravating circumstances, for the same sum; and so of other crimes. Leo therefore resolved to use

this mode of raising money in the most extensive manner. The usual way was only to sell pardons for past offences; but to dispose of a privilege during the life of the purchaser, to commit every species of crimes, without fear of future punishment, must be infinitely more productive. It is true, this was encroaching on the fund of his successors, but Leo's wants were pressing; and the following is a copy of one of these instruments, which I take from the 79th page of the second volume of Robertson's History of Charles the fifth.

"May our Lord Jesus-Christ have mercy upon "thee, and absolve thee by the merits of his most "holy passion. And I, ..., (*the person who sold "them,*) by his authority, that of his blessed "apostles Peter and Paul, and of the most holy "Pope, granted and committed to me in these parts, "do absolve thee, first, from all ecclesiastical "censures, in whatever manner they have been "incurred, and then from all thy sins, transgres-"sions, and excesses, how enormous soever they "may be; even from such as was reserved for "the cognizance of the holy See; and as far as the "keys of the holy Church extend, I remit to you "all punishment which you deserve in purgatory "on their account. And I restore you to the holy "sacraments of the Church, to the unity of the "faithful, and to that innocence which you pos-"sessed at baptism; so that when you die the

" gates of punishment shall be shut, and the gates " of the paradise of delight shall be opened. And " if you should not die at present, this grace shall " remain in full force when you are at the point of " death. In the name of the Father, and the Son, " and the Holy Ghost."

The sale of indulgences had usually been given to the Augustine Friars; but Leo now thought proper to intrust them to the Dominicans. This most highly offended the Augustines, and one of them, whose name was ***Martin Luther***, determined to attack the efficacy of indulgences altogether. In his pursuit of this subject, various other things belonging to the Papacy appeared to him equally contrary to Scripture; and at length he boldly asserted that the ***Pope*** was ***Anti-Christ.***

Many things had prepared the way for a revolt from the Church of Rome. Two or three Popes at a time, and the decision of the council of Constance, had given a fatal blow to the infallibility of the Papacy. The lives of many of the Popes had been most notoriously profligate, and their claims to peculiar piety were thereby rendered ridiculous. But the greatest enemy of all to the Papacy was the ***Art of Printing***, which had lately been found out. Before that, books of all kinds were scarce, and very few of the laity could either write or read. The priests, therefore, to whom what little knowledge was then in Christendom

was confined, made their hearers believe whatever they thought proper. The whole fabric of *Anti-Christ* was founded on the ignorance which prevailed, and with the increase of knowledge it was to moulder away.

Luther soon found himself supported by numbers, and amongst his followers there were some of the highest rank. He now translated the holy Scriptures into the German language, and having printed an edition of it, copies were had at a trivial expense. All who could read eagerly perused these sacred truths, which had been so long confined to the dead languages, and perverted by an avaricious and dissolute clergy. The reformists, therefore, every day gained ground, and Leo, in vain, thundered out his bulls, and lighted his faggots. Zuinglius, and after him Calvin, preached the Reformation with success in Switzerland. Denmark and Sweden embraced Lutheranism. Multitudes in France were converted; and Henry the eight of England, though not from religious motives, in the year 1534, threw off the Papal yoke.

But the Popes of the sixteenth and seventeenth centuries did not tamely submit to this diminution of their power. All those Princes who still acknowledged the See of Rome, were encouraged to the most cruel persecutions of such of their subjects as embraced the Reformation. Thousands

upon thousands were burned at the stake, gloriously preferring death with truth, to life and falsehood. Then was seen "the scarlet whore, drunken with "the blood of the saints;" and the prophetic character which was drawn of the Papacy in Daniel, and the Apocalypse of Saint John, seems rather the history than the prediction of its cruelties. But all its bloody machinations were in vain, and the real power of the beast was soon to be no more.

Of all the countries which embraced the Reformation, *Great Britain* was the most formidable. Indeed since the glorious reign of Elizabeth, it has been the greatest nation of Europe, if not of the world. It was therefore, in fact, by the power of these islands that the Papacy received its overthrow. But before that was accomplished, many struggles took place. The bloody Mary, instigated by the See of Rome, let loose both fire and sword. James the first, and the Lords and Commons of England narrowly escaped the gunpowder plot. The Protestant religion was in the utmost danger, on the succession of James the second, until it was rescued by the Revolution of 1688. And it could not be said to be firmly established till the year 1715, when, by the defeat of a Popish Pretender, the Hanoverian succession was confirmed on the throne. This was not merely a dispute between two competitors for a crown; it was a contest

between the *little horn* and the *true Church*. Had a Popish Prince succeeded, he would have established his own religion; and the Protestant States of the Continent, wanting the support of Great Britain would have been overpowered. Here then is the most marked event as to the Papacy; and by it, in my opinion, the period which Daniel says the little horn was to have power, did actually expire.(e)

The little horn of Daniel was to have power for a time, times and half a time. The wild beast of the Revelations, which is clearly the same, was to have power for forty and two months. At twelve months to the year, this is three years and one half. And at thirty days to each month, which was the old calculation, it makes 1260 days. This is still further explained in the twelfth chapter of the Revelations, in describing the woman's going into the wilderness, for by the fourteenth verse, the woman is nourished for a time, times and half a time. And in the sixth verse a description of the same thing is in these words: "And the woman "fled into the wilderness, where she has a place "prepared of GOD, that they should feed her a "thousand, two hundred, and threescore days." We therefore know to a certainty that time, times and half a time, stands for 1260 days, and days in prophetic language are years. From the year 455 (f) to the year 1715, is exactly that space of time.

A most marked event begins and ends this period. It answers to the rise and decline of the Papacy. And well may the woman, or True Church, be said to have gone into the wilderness, under Leo the great, and to have come out of it, when, by the firm establishment of the Hanoverian succession, all who sought truth could with safety investigate the holy Scriptures in Great Britain.

But it will be said, the year 1715 is past, and the Papal power is still in existence, nor is the Millennium yet arrived. True: and so has Scripture denoted. In the seventh chapter of Daniel, and the twenty-sixth verse, are these words: "But the "judgment shall sit, and they shall take away his "dominion to destroy it unto the end." This is said of the little horn, after having declared it should have power for a time, times, and half a time. Its destruction therefore was not to be instant, but gradual, and by two subsequent passages in Daniel, I think the very date of the establishment of GOD'S kingdom upon earth is clearly revealed. (g)

In the eleventh verse of the last chapter of Daniel, and those which follow, it is thus written: "And from the time that the daily sacrifice shall "be taken away, and the abomination that maketh "desolate set up, there shall be a thousand two "hundred and ninety days. Blessed is he that "waiteth and cometh to the thousand three hundred

" and five and thirty days. But go thou thy way, " till the end be: for thou shalt rest, and stand in " thy lot at the end of the days." The 1260 years of the little horn's power, and these two periods take their commencement from the same year; for the little horn was the very abomination that maketh desolate. The 1290 years therefore fell in the year 1745, when a new though still more futile attempt was made to set aside the Hanoverian succession, and to place the British sceptre in the hands of a Popish Prince. But in these thirty years, from the year 1715, the Pope had not been able to raise any public prosecution against Protestants in any country whatsoever; nor did he attempt to exercise any dominion in regard to temporal affairs. And though he retained his territories, and was acknowledged in several countries, as the Head of the Church, yet the wonderful power of the beast was expired.

The last period of 1335 years from the abomination that maketh desolate being set up, ends in the year 1790, and is just forty-five years more than the second. Daniel is then to stand in his lot, and is to be blessed; which exactly answers to the commencement of the Millennium and the first resurrection, as described in the twentieth chapter of the Revelations.[b] Since the year 1745, the decline of the Papacy has been astonishingly rapid. The Jesuits, who began in 1537, under Ignatus

Loyola, and who were the great support of the Romish See, in these latter days abolished. The inquisitions either set aside, or only employed as temporal courts. The present great and respectable Emperor of the West, gradually overturning the small remains of the Papal authority. The other day, even in Rome, the Pope defeated in a suit for property.(1) Where then is now the power which could dethrone kings—absolve subjects from their allegiance—raise immense sums by the sale of a right to commit offences—commit thousands to the flames by the efficacy of its bulls—and execute every species of the most absolute and dreadful tyranny? Has not "the judgment sat," which is to annihilate the little horn? And is it not already on the point of dissolution?

There is another prophesy of Daniel, which tells the time that was to elapse before the final destruction of the Papal power. In the third year of king Belshazzar, Daniel, as you will find in his eighth chapter, had a vision, which begins with the rise of the Medo-Persian empire, and ends with a description of the Papal power, which was to stand up against the Prince of Princes, and be broken without hands. And in the thirteenth verse of that chapter are these words: "Then I heard one "saint speaking, and another saint said unto that "certain saint which spake, How long shall be the "vision concerning the daily sacrifice, and the

" transgression of desolation, to give both the " sanctuary, and the host to be trodden under " foot? And he said unto me, Unto two thousand " three hundred days: then shall the sanctuary be " cleansed." Now you will observe that the three periods which I have already treated of, and which are so much shorter than this one, had all their date, from the abomination which maketh desolate. But the saint's question is, How long shall be the vision concerning the chief things which it treats of, and we find the answer is conformable, being for no less than 2300 years. These years therefore commence at the time Daniel saw the vision, which was about 550 years before Christ, and they ended about the year 1750. The expression in Daniel is, that at the expiration of those days, the sanctuary should be cleansed. Now it is the beast that defileth the sanctuary! With its fall the sanctuary may well be said to be cleansed, and these 2300 years do actually end in the last 45 years of the existence of the little horn, according to my former explanation.

Some will perhaps alledge that I date the 2300 years erroneously; I shall therefore give an additional reason why they must, at all events, be now expired.(j) All must allow that these years commenced before the first great event contained in that vision. This was the rise of the Medo-Persian empire; and it was founded by Cyrus 536 years before

Christ. Therefore, even in this way, the 2300 years are expired, and the sanctuary is now cleansing. That the Papal power has arisen, passed its summit, and gone into decay, is beyond all doubt. That with its destruction the second coming of Christ and the Millennium will happen, is one of the clearest parts of prophesy. That the 2300 years are expired, will scarcely be denied. That the events which make the two first periods I treated of most wonderfully correspond, will, I trust, be admitted. And that the forty years which are passed of the last forty five years, are truly applicable, will not be controverted.[k] Add to all these proofs, the extraordinary circumstances which have arisen in the course of a few years past. The hurricanes, pestilences, famines and epidemic diseases which have abounded. The earthquakes in Calabria and Sicily, and in a variety of other places. The new planet which has been discovered. The ball of fire, which, in 1783, was seen at the same time in almost every part of Great Britain and Ireland :—In the spring of the same year, of a clear night, with neither cloud nor moon, a perfect steady bow, of a pale colour, but about the breadth of a rainbow, extended from the East to West, and was seen by numbers in Ireland. A similar bow was seen at night in America the August following. This last spring at noon day, and without a cloud in the sky, there were observed at Moscow, three

circles round the sun, with five smaller suns, and a crescent under them. Besides innumerable other meteors in various countries, though of less magnitude.

Before the second coming of Christ, we are told in Saint Luke, there shall be various astonishing things, and bid to look up when these things begin to come to pass ; for then our redemption draweth nigh. And surely we have every reason to believe that these are the times.

LET US THEN WATCH AND BE PREPARED !

END OF REASONS FROM PROPHESY, ETC.

THE

MILLENNIUM.

BOOK I.

ALMIGHTY FATHER! to my pray'r attend!
Thy glory will I make my joyful theme,
If language worthy of the bold attempt
Shall swell my numbers and inspire my song.
Almighty Father! aid my pen ambitious
To teach prophetic truth; and to declare
The wonders John foretold, in part fulfill'd,
And soon to be in all. E'en now, the fire
For Babylon doth blaze. Calabria now,[1]
Dread warning gives.—Devoted wretches, hear!
All idle, ostentatious worship cease,
The mock'ry of perfidious teachers leave.
Those simple truths, the blessed JESUS taught,
Sink in your minds, and cleanse your inmost hearts,
That you may worship GOD, in perfect truth,
And by repentance turn the wrath DIVINE.

When the Messiah had perform'd that work
Which brought to man salvation, John was shewn
What should befal in after times,—That then
The faithful, should well know their Lord's approach:
Who comes to conquer vice, and wage just war,
'Gainst tyrants, and their slaves. Who comes in pow'r
The righteous to reward, who dar'd avow
His glorious works before an heathen world;
And life for truth contemn'd.—Who dar'd the flames
Of Antichrist, and all his impious pow'r;
Rais'd up by fire and sword upon *that* faith
Which speaks of nought but peace and boundless love.
Oh! how shall those whose knowledge did unfold
The sacred page of blessed Mary's son,
Account for truth perverted to the race
Of uninstructed men—who dark, and blind,
In such state kept by you? Ye false, false guides,
Tremble—your master's vengeance is at hand.

Let him who doubts of Revelation seek,
And he shall find. If 'twas long since reveal'd
What after times should bring—who then shall doubt?
Who, but th'Almighty GOD of all could say
What distant periods should produce? E'en now,

The scatter'd Jews confirm the Christian Faith,[2]
Where is their nation now? As 'twas foretold,
They wander over all the regions round.
When the apostate Julian would have built
Their temple up again, to overthrow
These truths divine—the fire, obedient, burst[3]
From heav'n and earth, and stopp'd the vain attempt.
What less than inspiration could foretel
The pow'r of Antichrist? Who, in Christ's name,
Should raise up pride, revenge and horrid war—
Set nation against nation—man 'gainst man—
And loosen every bond of human life.[4]
Who the false prophet could foresee, save GOD?[5]
Ye infidels! go read prophetic writ:
And when ye find that almost all's fulfill'd—
Your garments watch, and think of what remains.[6]

When vice is at its height Messiah comes—
Thrusts in the sickle, and the vintage reaps.
Is vice then at its height? Oh painful task!
To paint the crimes that flourish all around.
O where shall I begin! What country claims
The damn'd pre-eminence of guilty deeds?

O Italy! too plainly it is thine;
In thee, degraded man retains his form,

Whilst reason rules no more.—Polluted race!
Where man and beast, unnat'ral lust supplies.
Where female honour, and connubial love,
Are now unknown. Where vile assassins stand,
The ready instruments of death. And where
The subtle poison yields a sure revenge.
Religion too is made a thing of sale,
And trafficks with the souls of guilty men.

Thy guilt, Constantinople, and thine, Rome,
In ev'ry nation's found—though least in those
Where freedom yields instruction to mankind.

Here then, where freedom boasts superior pow'r—
Where all may read the Gospel's glorious page,
And study truths divine—If *here* vice triumphs,
Oh where, on earth, doth virtue raise her throne?

Is then Religion in our Isles rever'd?
No, no—it is the scoff of rank and pride:—
From the politer circles banish'd far,
And term'd a wild chimera of the brain.
In humbler life—of imitation fond,
'Tis either unbeliev'd or disobey'd.
The few, who glory in a Christian's name,
And, in the face of scorn, avow their Lord,

Enthusiasts—hypocrites—or mad, are deem'd.
Not e'en the clergy feel the truths they preach—
Or if they feel, where is their practice seen ?
Bishops, with pride, on poverty look down.
Their pamper'd tables, and their splendid boards,
Not for the poor, but for the rich are spread :—
Humility and meekness thrown aside,
Ambition, wealth, and honours they pursue.
Th'inferior priesthood imitate too well,
And tithes, not souls, engage their selfish views :—
They teach, indeed,—unbounded charity ;
With patience under ev'ry earthly woe :—
Then roll in state to their luxurious homes,
And revel on the labours of the poor.

Doth patriotism spread its blessings round,
And private yield to public good ?—For Christ
True patriotism knew.—E'en in that hour,
When the blind Jews their Saviour led to death ;
Above revenge—He for his country wept.
Here too, that Saviour is deny'd. Here too,
Doth faction rule, and all have selfish views.
No more the senate meets in chaste debate,
To weigh their country's good. No more the heart
Inspires the patriot's tongue.—Who's in, who's out—
The cause of all. Where great the pow'r of speech,

The greater the reward its party pays.
Those talents which their GOD on each bestow'd
Are turn'd against their Maker's will—are bought,
In low servility to speak whate'er
The tool of state demands. For this, do wealth
And honours wait. For this, the plunder'd poor—
Th'useless place—the pension undeserv'd—
Stars—ribbons—titles—are for this bestow'd.
Corruption like an eagle spreads its wings,
And darkens ere it pounces on its prey.

The laws are hateful—inhumanly severe:—
For ev'ry trifle blood. E'en for a sheep,
Blood flows. For a few paltry guineas, blood.
Thro' all the penal code, 'tis nought but blood.
The laws of property are complex—dark;—
Unknown e'en to the sages of the bar;—
For, who will say he understands the laws?
Folio on folio rises—case on case—
And the long labours of a lenthen'd life
Too little to peruse the rule of right.
How can the poor thro' all these mazes gain
That retribution which may be their due?
Vain the attempt; and here, where Freedom boasts
Her seat, the laws are proud Oppression's tools—
Precluding poverty from sacred justice.

The private to the public guilt keeps pace;—
Gold, the first object deem'd, and penury
The greatest shame. Tho' fraud, tho' rapine raise
To wealth, by all its owner is caress'd.
Whilst poverty doth genius, beauty hide,
And renders all perfection void. 'Tis wealth
Our people worship. To wealth all classes,
Both rich and poor, now bend the suppliant knee.
When proud Nebuchadnezzar once set up
The golden image for his people's god,
The fiery furnace to obedience forc'd;—
But here—with zeal unbounded all adore;
And prostrate to their darling idol fall.

Hence, gaming reigns triumphant o'er the land,
Detested source of almost every vice!
For it the wretched wife neglected lives—
The child untutor'd, and the home forgot.
For it, the tenant is oppress'd—the poor
Unaided—honest industry unpaid.
For it, the love of country is withdrawn,
And every duty both to God and man.
In its foul train are suicide and theft—
Murder and robb'ry its followers are—
And, in the settl'd gamester, we may view
A damn'd epitome of human guilt.

Instead of gentle love—connubial love—
Parent of happiness and bliss below—
Unbounded lust and gallantry prevail—
Destroy domestic peace—and in its room,
Malice and rage, reproach and scorn arise.
From gallantry, however soft in form,
Heart rending grief and sickness amply flow.
Ask of the jealous what they feel? Ask her
Who fell into the snare of artful lust
The feelings of her breast? Ask of the youth,
Whose giddy steps the harlot has decoy'd,
Struck with disease, and blasted ere his prime?
For these, in wretchedness, can tell the woes
That ever must await unhallowed love.

What is the crime that thrives not in this land?
GOD'S holy name blasphem'd, and sacred oaths
A mock'ry made. Envy and calumny—
Lying and falsehood—all the little arts
Of low ambition prosper here. Our youth
Dissimulation taught, as the best path
To fame and honour—whilst ambition, true,
With singleness of heart, is found no more.

Say, then, what virtues are to those oppos'd?
No virtues, but their semblance. Manners new—

Civility and formal words—mere sounds:—
Whilst in the heart 'tis selfish all. To self
Is ev'ry look applied. For this the feast,
The sparkling bowl, and all attentions paid.
For this each artful bow—each fawning smile—
And all the catalogue of base deceit.

A thing call'd honour, takes religion's place—
(True honour and religion are the same,)
This honour in the sword and pistol lies.
If wife, or sister, or a daughter fall
To base design a prey—the villain, who
Has practis'd on their guileless hearts,—and *there*
Planted distress—and ev'ry poignant grief
That rends their peace for ever,—let him draw
His sword and plunge it in the husband's heart,
Or boldly th'infuriate brother meet
On what's call'd honours field—then, then, indeed,
He's honourable nam'd. If at the dice
The gamester makes th'unwary feel his skill,
And plunders under forms—if he but dare,
With loaded pistol, to support his claim,
And send the whizzing messenger of death
Thro' his heart whom he robb'd—thus adding crime—
Ah, murder black! he's honourable deem'd.

No vice—no villainy—its name retains,
If he who dares do them—but dares do more,—
Dares to attack the life of him that's wrong'd :—
And dares, with loaded guilt, to brave his God.
Such are the substitutes of virtuous deeds—
And such the manners of our British Isles.

No doubt, in every clime, there are a few
Who practice Virtue and who rev'rence Truth :—
And stand exceptions—living—bright and fair :—
Yet who can doubt the fulness of these times ?
Behold, Messiah comes ! But, stop, my muse—
Whilst I, in silent pray'r, address the throne
Of pow'r Omnipotent. Haply, one ray
Of Light Divine, may brighten this my song.

END OF THE FIRST BOOK

BOOK II.

THE awful day's with darkness overcast,
The earth's suspended from its wonted course.
The Sun witholds its light—and the huge clouds
With torrents big, another deluge pour.
The flame fork'd lightning darts from Pole to Pole—
Whilst the loud thunder, upon thunder heap'd,
Peal after peal,—in long succession roars;(7)
Proclaiming to the world—THE LIVING GOD.

When mighty monarchs earthly thrones ascend,
The paltry noise of cannon notice gives
To all the subjects of his state—and there
The noisy tidings end—not even heard
Beyond the narrow limits of the place,
Where the poor pageant of the day's perform'd.
But here the firmament doth to the earth
Re-echo earth to its unfathom'd depths—

And all the vast immensity of space
Hears and resounds th'universe throughout.

And lo! unseen by mortal eye, the LORD
High in mid air, his everlasting throne
Erects. Cherubs on Cherubs throng around—
Seraphs on Seraphs wait th'Almighty nod—
Angels—Archangels—and the hosts of heav'n,
(Procession endless) from their starry spheres,
Fill up the glory of their Maker's train.

Th'infernal crew, and Satan 'scap'd from hell,
Had in the air, for years, by suff'rance dwelt;—
But, now they fall—unable to behold
The splendour of their GOD. As with the man
Who dares to look at the meridian sun—
Though but a ray to that which beams around
The great Creator—quick his weakness feels,
Scarce sav'd from utter darkness—e'en so now
Doth Satan, with averted look, descend
To earth—and murmurs at his fall'n greatness.

To him, whilst falling, thus the Godhead speaks,
Rebellious spirit, hence—to where thy arts
Have made a fit reception. Wait the fall
Of all that worship thee. Go teach thy slaves

The Atheist's creed, lest they to freedom turn—
True freedom—by obedience to my will.
Bring proud philosophy to shew the cause
Of storms and tempests—plagues and bloody wars:
To shew why earthquakes shake the burning globe,
And fire and hail their dire confusion spread.
Conceal, with care, that all was long foretold,
And speaks th'approach of him, whom, thou know'st well
Is come, attended by the host of heav'n,
To drive thee from thy so long usurp'd throne,
And in eternal fires bind thee and thine.
This do—with hate implacable—to those
Whom thy false precepts to destruction led.

The Devil heard; but, in reply said nought.
By the Almighty's voice struck dumb, to earth
He falls, in silent rage and deep despair.—
And lo, the ready angels hasten forth,
With the last plagues of human kind. Now Rome
Totters upon the verge of ruin's gulph.
In range unseen, th'artillery of heav'n
Prepares to open on her destin'd head.
Flash after flash bursts from impending clouds
A great preparative. The work begins,
And the loud thunder—without ceasing—roars:—

Ætna, Vesuvius, and volcanos new,
Torrents of fire discharge, 'midst clouds of smoke
That spread impenetrable darkness round.
Imperial Rome, on seven mountains rais'd,
From her foundation shakes. Her buildings fall—
Her paintings, sculpture, wealth, in one rude mass
Are undistinguish'd thrown. Her people perish
In the general wreck, and one wide gulph
The mighty ruin swallows up;—nor trace
Remains of the once mistress of the world.
Where late surrounding cities stood are pools
Of burning sulphur. Where once villas rose—
Myrtles and vines, and every fragrant flow'r
Luxuriant spread their sweets and beauties round—
Briars and brambles, and all noxious weeds
Now flourish there. Where late a fertile plain,
A desert now appears. Instead of flocks,
And peaceful herds that low'd and bleated there,
Tigers and wolves roam forth, and serpents hiss:—
The feather'd songsters all are banish'd far,
And in their place the hateful bird of night,
In its lov'd darkness revels all the year.(8)

Thus falls Imperial Rome.—And this work done,
Th'Almighty bids th'obedient moon and stars
Their order change; and in the sun is seen

The wond'rous sign of Christ's eternal reign.
One universal earthquake doth convulse
This globe. The sea and waves tremendous roar,—
The powers above are shaken, and mankind
Appall'd with horror, view the tumult wide,
And, for a moment, dread the wrath divine.

Now comes the Saviour of the world, to whom
Th'Almighty gives eternal rule. Th'elect
He gathers;—from the nations' kings demands
Due homage to his right divine. Satan
From court to court, with wild amazement runs;
With false ambition swells their regal pride—
Their martial hosts combin'd—their brazen guns—
Their stores, and implements of war, he paints,
And with Messiah's little band compares.
Thus poison'd by the subtle fiend, they lead
Their armies forth, and, in their madness, send
A proud defiance to the King of Kings.(9)

Eager to spare man's long deluded race,
The Lord's annointed, yet, with reason, tries
Th'Almighty's orders to maintain in peace.
Unhappy men, is Rome forgot, he cries,
Are all the wonders of the heav'ns, foretold,
And lately seen by all, so soon forgot?

All these denote my everlasting reign,
And speak that I am David's promis'd seed.
Satan, who fell himself, by his damn'd pride,
Swells unbelieving souls with the vain strength
Of mortal pow'rs;—for well he knows his reign
Expires, when I ascend the long lost throne
Of holy David. Hear me, ere too late—
Thousands, ten thousands of my Father's host
Surround me, though unseen, and instant death,
For your destruction, in their hands they bear.
Arm'd with his pow'r divine, my will is fate,
And, with a word your num'rous troops shall fall.

In vain he speaks! Vain-glory steels their hearts,
And in their turn, they threaten to destroy.
Each various nation to its standard hastes,
And form'd in columns they advance to war.
When lo! the Lord of Lords, as long foretold,
That sword unsheath'd, which from his mouth proceeds,
And gave the dreadful word—that reach'd to heav'n.

Their troops arrested, in a moment, stand;
Their arms drop down, their matches fall to earth;
An instant faintness runs from rank to rank;
Death in their looks—they totter—and they fall.
And now, from all the winds of Heav'n are seen

Vultures and crows, and every bird of prey,
In rapid flight. Who, as 'tis written, feast
On fall'n Captains, and those mighty men
That rang'd in fight against the King of Kings.

The faithful saw and silently ador'd!
Fresh wonders fill their minds. Behold, from heav'n,
An angel comes, with chains that can defy
The pow'r of fire eternal.—Satan calls,
And straight the fiend attends—for here, his pow'r
Is ended. To resist is vain:—he's bound,
And henceforth in his proper shape appears.
Till then, in any shape his fancy pleas'd
He came, and oft, in loveliest form, seduc'd
The human race. But now, the chosen few
Behold his frightful carcass as it stands;—
Of dress and ornament, and all disguise
Bereft. Blotches, and boils, and running sores;
Pimples, and scurvy, scaly leprosy,
His face and body cover o'er, obtain'd
In Cyprian lusts, or Bacchanalian rites.
His sides and limbs are mark'd with many scars,
The consequence of wars unjustly rais'd,
Or else in private broils or murders gain'd,
That ooze out daily black and putrid gore;
And in his looks are rage and malice seen—
Ambition thwarted—and revenge deny'd.

The angel straightway bears the fiend away,
And in his horrid prison binds him fast:—
Its mouth where late Rome stood, is sealed up,
Until th'Eternal Word Satan shall loose
Once more, as John foretels, to prove mankind.

And now, thro' all the skies, th'Almighty voice
Proclaims 'tis done. The music of the spheres,
With all the instruments of Heav'n, resound,
Whilst thus Messiah sings, with lips divine:—

To thee, Omnipotent! Parent of all!
Whose arm, this day, the pow'r of Satan crush'd,
And thus hath bound in adamantine chains,
Be glory evermore. Thy name be prais'd—
Thy name alone ador'd. And may thy will
Henceforth be done on earth, as 'tis in heav'n.

This said, the new strung harp of David sounds
The Great Creator's praise. And with it rise
The swelling notes of all the instruments
That man's invention forms. And all th'elect
Their voices raise, to laud their Maker's name:—
Whilst, from on high, cherubs and seraphs join.
Angels—archangels—sing their heav'nly songs—
And endless Halleluiahs fill the skies.

END OF THE SECOND BOOK.

BOOK III.

TRANSFIGUR'D now, Messiah stands confess'd!
And in his face his Father's glory shines.
Th'elect he leads to Sion's lovely hill
Loaded with spoils of nations and their kings.
Then straight the scatter'd Jews, with all their wealth,
From every quarter seek the Holy Land.
Their hearts subdu'd, with humbl'd looks they come,
And, with contrition bend to him they slew:—
Sincere repentance purifies their souls.
With gratitude they own the wonders wrought
For Abraham's seed, and, in sincerity
And truth, they prostrate fall to Israel's GOD.

Hadst thou, for ever thus, Messiah cry'd,
Thy heav'nly Father worshipp'd—num'rous ills
Had Israel 'scap'd. When, for mankind, my blood

Was shed—your crimes brought on your guilty heads
That blindly you should slay HIM who alone
Could Israel save. But let not this dismay.
Your penitence sincere is heard in heav'n,
And you shall move no more. Quick then erect
Jerus'lem's walls, in splendour yet unseen;
For here I raise my everlasting throne.(10)

The Jews rejoicing instantly obey;—
And lo! her palaces and temples rise
Superb in grandeur. In polish'd marble,
Exquisitely wrought, are diff'rent orders
With justest taste dispos'd.—Her lofty spires
The streets adorn, and strictest symmetry
In all her buildings is display'd. Whate'er
Babylon, of old renown'd, or later Rome—
Paris, or London now can boast, is here
So far excell'd, as not to be compar'd.
Such is the future mistress of the world.

Thro' all Judea other cities rise:—
Delightful villas o'er her plains are spread,
With trees and shrubs and fragrant flow'rs adorn'd.
Her vines luxuriant bear the clustering grape,
And ev'ry fruit tree yields delicious store.
No weeds or noxious plants are seen to grow;

For, at Messiah's word, as once that tree,
(Which bare not figs was curs'd and doom'd to die)
So all are wither'd—thenceforth spring no more.
The fertile fields their fruitful crops display;
Or verdant pastures, stock'd with fleecy sheep,
And lowing herds, and gen'rous steeds, that raise
Their swelling crests, eager to bear the weight
Of gentle masters. Lovely birds are here,
Who all with tuneful notes now warble forth
Their Maker's praise. And in the place of owls,
Sweet philomel is heard thro' all the night.

And now Messiah to the Jews gives laws
So pure—so free—that all approve. No more
Doth poverty afflict mankind. The rich
No more oppress. For henceforth every bliss
That earth affords, by Virtue is obtain'd;
And equal justice is dispens'd to all.

Religion now, when truly understood,
Is found the surest path to bliss below.
No harsh restraint—no gloomy notions there:—
Nor creeds—nor forms—nor the proud orthodox,
Puff'd up with vain philosophy, disturb
Mankind. Christ's plain and simple truths, at length,
Are clear to all. To gain immortal life,

All feel, no more requir'd than this—that they
Should worship God in purity of heart;
To others doing what from others they
Expect. In this consists the Law Divine.

The Sabbath's made a day of mirth and joy.
For rest—amusement means. But first they rise
Their Maker to adore. His holy house
They enter, and, in sincerity perform
Their worship, simple, pure;—then dedicate
The day to each enjoyment;—just such as
Each may suit. For cheerfulness, not gloom,
The Christian speaks. And from the joyful heart
True gratitude and adoration flow.

Out of that blessed host who shed their blood
For Christ, and with him live for ever now,
The priesthood's chosen. Incapable of fault,
They teach their flocks the way to gain, like them,
Immortal life. Precepts by example
They confirm;—every act of theirs proclaims
True holiness. In hospitality
They live, and, at their temp'rate boards they prove
To their delighted guests, that to enjoy,
But not abuse, the pleasures of this life,
Is the undoubted path that leads to heav'n.

In regal state, Messiah now receives
The princes of the earth, who lowly bend
To their acknowledged king, and from his hand
Their crowns obtain. Your thrones ascend, he saith,
And rule with justice:—let that be your guide.
The tribute I demand from you is this:—
That I may find your people happy—good.

Thus speaks Messiah, and the obedient kings
Haste to perform his will. Their laws the same
That rule Judea—similar the effect,
And universal bliss is felt below.

The golden age, a fable thought, at length
In rich perfection is display'd. Their swords
To ploughshares turn'd, and ev'ry instrument
Of war to ornaments of peace are chang'd.
All that man wants the cultivated soil
To honest industry returns. And peace,
With its companion plenty, crowns the world.

Thus far my muse describes external laws.
How shall I sing the cultivated mind—
The regulated passions—and sweet sense
Of giving bliss to others—our first bliss?
How shall I sing the undesigning heart,

That knows no thought it is asham'd to own—
Lovely in nakedness—like the first pair?
How shall I sing the soul—with holy zeal—
With adoration and true piety—
In ev'ry thought obedient to his will—
The Great Creator's will? Too weak my muse!
But I will sing man's happy state, and thus
Unfold what true Religion doth bestow.

Henceforth, the youth of either sex are train'd
To virtuous simplicity. Art's disallow'd;
For need of none is there. Without disguise
They live, and as their dispositions suit,
Not fortunes, form connubial leagues. They join
Both hearts and hands; and love's mysterious rites
With innocence they prove. Inconstancy
Is utterly unknown. For who that makes
That glorious rule of doing unto all
What he himself expects can be inconstant?
Here then, one lovely fair to each is giv'n;
The happy mother of a beauteous race;
And sweet partaker of each bliss below.

Henceforth, no turbulent ambition blasts
The happiness of man. For all perceive
The emptiness of pomp and proud parade.

One glorious object is alone their care—
Eternal Life. To this they look. For this
Each duty they discharge; unbounded love
Society pervades. For well they know
That love 'tween man and man is worship true;—
Worship most pleasing to the GOD of all,
Whose very name is LOVE. Murder's unknown,
And paltry gold, or ill-got wealth, no more
Respected. No more are stars or titles,
Equipage, gaudy shew, their vain pursuit.
The Christian's faith's reveal'd to all, and all
Are anxious treasures to lay up, "where rust
"Nor moth corrupts." Certain that death must come
Ere they enjoy their wealth—they live to die.

Thus pass in labour, alternate with rest,
Their happy lives. Delightful seasons roll
With health and plenty in their friendly course,
And temperance precludes from all disease.
The ag'd look forward to the bright reward
Of well spent lives. The young, with innocence,
Enjoy the blessings thus so amply giv'n.
They view with wonder all creation round:—
Whether the starry spheres, immeas'rable,
Or insect too minute to be beheld
Without the aid of art, employ their minds:—

Alike they own th'Almighty's hand:—alike
In ev'ry tree and flow'r contemplate GOD.
Then to themselves, most wonderful of all,
They turn. And then to HIM who made the heav'ns,
The earth, the sea and all that therein is.
Their minds prepar'd, they hear, nor disbelieve
That dust and ashes shall revive:—for all
As wonderful appears. The Christian faith's
Reveal'd, and blessed hope dwells on an after state,
Fills ev'ry pious breast, and all is peace.

Yet still doth death remain. That bitter cup
By all—save th'elect who die no more—
Must yet be quaff'd,—and ev'ry bliss below
Be given up. Say then ye Atheists—
Say ye Deists—ye who deny that faith
Which can alone secure Eternal Life—
Tho' fortune, health, and ev'ry bliss below
That earth affords be yours—what shall support
That hour, when dissolution is at hand,
And all must be forsaken?—Forsaken too
Without one hope beyond the silent grave!

And now, Messiah, with his faithful host,
Each monarch visits, and beholds his will
Obey'd—for all are blest. Their courts correct,

No useless splendour know at the expense
Of those they govern. Yet such state as serves
T'impress respect upon the subject's mind—
That gives due weight to regal pow'r, and speaks
The king—in each department is display'd.

What were the feelings of the godlike man,
When he beheld the cultivated world
Beneath just laws, one universal scene
Of happiness become, and sweet content?
Pleasure unutterable fill'd his breast!
Such as the good, who in an humble sphere
Their saving help to wretchedness extend,
May guess at; but the selfish ne'er can know,
As thus he speaks the fulness of his heart.

O God! who made me what I am! and gave
This goodly frame, with all the thoughts that fill
My mind—that made me feel the highest bliss
Was pow'r to give to others happiness;
And taught my soul that virtue only could;—
O hear me now pour forth my ardent praise,
When I behold the human race to smile,
And health, and happiness dispens'd to all,
Thro' me. O what my suff'rings in the scale
Compar'd to this! Ten thousand deaths had been

Cheap purchase to redeem a world deceiv'd:—
By Satan taught to think that vice could give
Pleasures beyond what virtue yields. But now
Convinc'd that real bliss from virtue flows.
O Father! teach my thoughts due thankfulness
For this great bounty undeserv'd, that I
May, in thy sight, true gratitude confess;—
And, as I feel superior bliss to all,
O teach me how, superior, to adore!

END OF BOOK THIRD.

BOOK IV.

THUS, for one thousand years, Messiah reign'd,
And peace and happiness dispens'd below.
But now th'Almighty bids, and Satan's loos'd;
Who, to his nature true, in various shapes
Incites to vice. Variety he paints,
Instead of mutual love. Wishes for wealth
Not wanted—pow'r and rank unmerited
Are rais'd in many fickle minds. Envy,
And false ambition in their breasts are felt,
Whilst real bliss and sweet contentment fly.

Thus, in suggestions, Satan spreads his wiles
Amongst those nations where Messiah rules;—
But farther off he hastes to levy war,
And try, once more, what human arms can do.

The savage tribe of cannibals, scarce known
In these our times, revolving years had spread

O'er all those countries just discover'd now,
And parts as yet conceal'd. They own'd not Christ,
Tho' oft Messiah would his truths have taught
By reason, not by force;—for, force destroys
Free-will, and free-will gone, all merit's o'er.
These wretches, once before, tho' strange to tell,
In other times had liv'd—for all do live
In diff'rent periods to themselves unknown.(12)
Their former state was in enlighten'd days
When printing's wondrous art had well diffus'd
Knowledge and learning; and th'historic page
Most fully had disclos'd those sacred truths
Which Moses taught, and Mary's Son confirm'd.
But they, all Revelation had despis'd—
All, but the light of Reason, they disdain'd,
And now, unknowingly, they fill that state
Which they so oft had boasted—soon, alas!
To be reveal'd to their eternal shame.

Thither the Devil speeds, and with him takes
A few, who falsely own'd Messiah's sway.
In their first states they had to vice so fall'n
As now to be incapable of good:—
And tho' the wonders of Messiah's reign
Were faithfully foretold—the massacre
Of nations, and their unbelieving kings—

Yet all was disbeliev'd, because not seen
By them—so void of faith their worthless hearts.
These tell the wealth and culture of the land
From whence they came. Its ornaments they paint,
Its gold and silver, and its precious stones—
Its cities, villas, herds—delicious fruits—
Its people, tho' corrupt, yet still unarm'd—
A certain, unresisting, easy prey.

Thus the adventurers that gain'd the shore
Of Mexico, on their return, display'd
Samples of gold and wealth, and fir'd the minds
Of Anti-Christians—Christians ne'er could take
By force what sacred justice must deny—
And as the kings of Spain attended then,
So listen'd Gog and Magog to the tale.

Their light of reason fails, and they behold
Messiah's kingdoms as their lawful spoil.
Their light of reason bids them to procure
Whate'er their appetites require, nor care
Tho' millions upon millions fall, so they
By slaughter can enjoy what earth affords.
Their light of reason shows no other life ;—
Nor is it strange—as death to them appears
Their end—that here their will should be their law.

Instant they call their savage warriors forth.
Bombs, mortars, muskets, cannon, they had none:
For these inventions were long since forgot.
Spears, with barbed bones, or pointed pebbles,
And bows and arrows, and their wicker shields,
As in the earlier ages, are display'd.

Their kings declare their purpose to subdue
The kingdoms of Messiah. Boundless joy
By ev'ry warrior's felt, and all proclaim
Their loud applause. Their numbers are so great
That they are countless as the ocean's sand,
And with destruction threaten Sion's throne.

Thus once the Roman empire was attack'd
By swarms scarce heard of from the Northern hives,
Fell to their fury:—but, whilst virtuous, Rome,
(As now Messiah) was invincible.

Yet Satan's wiles deceiv'd e'en those o'er whom
Messiah rul'd—except th'elect alone.
And as the hosts of Gog and Magog came,
This faithless generation hastes to pay
A homage to superior numbers—vile—
Forgetting all the wonders of their GOD.

That faithful band which Christ before had led
Against the nations and their kings, encamp
Around the holy city's walls. At length
These saints encompass'd, seem to mortal eye
Just upon fate's inevitable verge,
When, lo!—prophetic truth's again fulfill'd—
One universal blaze from heaven descends,
And quick as light'ning are their foes consum'd.

This done, Satan and all his demons seiz'd,
Are cast into the lake—for them prepar'd—
Of fire and brimstone, where for ever bound,
In an eternity of pain they live.
Sad contrast to that bliss they once enjoy'd.
In vain they seek to lose all sense, and end
Their wretchedness by ceasing e'en to be.
Annihilation they implore—yet that
Impossible—for they, O hapless crew!
Had gain'd, before their fall, what then was deem'd
Th'Almighty's choicest gift—Eternal Life.

And now th'Almighty's throne disclos'd, appears
Unto Messiah and his victor saints,
With splendour undescribable. Their eyes
Now strengthen'd, they behold the Majesty
Of GOD. The Books of Life and Death are op'd,

And on his right hand plac'd Messiah sits.
All that e'er liv'd on earth then live again,
And stand before the throne in order rang'd:—
The recording Angel—with a voice that all
Can hear—then reads to each his diff'rent states.
His thoughts and actions he recounts—his power
To gain the crown of life immortal's prov'd;
And all the justice of a righteous GOD—
Temper'd by mercy—is by all confess'd.
Then are their virtues and their vices weigh'd.
If worthy found, they join Messiah's host:—
If worthless, to the left are handed o'er,
Where the inflicting Angels ready stand.

The books thus read, th'Almighty Father bids
The Son—with mercy—to pronounce their fate.
Messiah rises, and obeys his GOD.
Oh hapless men!—for whom, in vain, I shed
My blood—for whom, in vain, the Prophets rose—
Your doom be this:—Where Satan and his crew
Are bound, there likewise must you live in pain,
Till years equal in number unto those
Which you on earth abus'd have pass'd away.
Happy for you the Tree of Life escap'd,
Else—like the Angels fall'n—your punishment
Eternal must have been. For you, like them,

No qualities have rear'd suited to heav'n—
And time is now no more to them or you.
This then is all that mercy can afford:—
That when your years of punishment are o'er,
Your hope—when you on earth your time mispent—
Shall be fulfill'd—annihilation yours,
And you shall be as you had never been.

In silent horror all a moment stand,
Then burst into one shriek of woe. They pray—
They call aloud. Yet not by virtue mov'd,
Or deep contrition; but from coward fear.
In vain they seek their awful doom to change,
Whilst demon-like, and to their vices true,
Their loudest execrations rend the air.
With oaths and blasphemy they curse that pow'r
By which they fall, and threaten to resist
The just decree. Vain effort of their rage—
Resentment impotent—for quick as thought
They sink to hell.—Well merited their doom.

And now, th'Almighty bids, and earth dissolves,
And back to chaos falls. Then, at his word,
Another earth appears. No sea is there.
For raging billows, and tempestuous waves,
And dang'rous voyage, are allow'd no more.

But beauteous lakes and living water's streams
Abundant flow. Nor storm—nor tempest now.
Eternal sunshine, by sweet zephyrs cool'd,
Are in their stead. This earth one garden seems,
That needs no culture—but spontaneous bears
Each diff'rent grain, and fruit, that now are known.
Its verdant lawns, by herds and sheep spread o'er
That bleed no more for man. In bliss they live
Without decay—increase:—for man and beast
In numbers full no more shall multiply.
Each bird—each animal—of ornament,
Or use—are here. And ev'ry tree and flow'r
That can delight the senses here abound.
Silver and gold, and precious stones, and gems,
To all are common. Buildings delightful
Are prepared. Here no labour is required—
Save what to rest and pleasure gives a zest;—
For, of itself this earth—without decrease—
Produces all that fancy can demand.

Holy Jerus'lem in the midst is seen.
Her streets of gold—her walls of precious stones—
Her gates of solid pearl—her trees of life—
And streams of living waters flow—all prepar'd—
Their Great Creator ready to receive.(14)

Messiah and his host with wonder view
The new creation. Thus th'Almighty speaks:—
Ye, who o'er vice triumphant rose, behold
Your bright reward. This earth's for ever yours;
With all imagination can demand:—
Thus conquer'd vice—your wishes are your law.
Male and female my creation were—man
But a part of that creation. His side
Produc'd a semblance of himself. A form
Like his, tho' softer. A voice much sweeter
Than e'er was his—'tis more entrancing far.
A mind suited to his, though gentler. And looks
That speak a sweet reliance on that strength
From which it came. These join'd alone can form
The perfect being man;—and therefore now,
For ev'ry male its kindred parts redeem'd.
Haste then, and to yourselves unite yourselves—
Each heart will join its own, to part no more.

He spoke, and all obey'd. No jarring minds
Were here. For, each receiv'd the hand he sought,
And love his love repaid. Tho' virtuous all,
Yet all were different. But ev'ry pair
Had kindred souls, and mutual thoughts of bliss.
So wonderful the ways of GOD—not one
Of all this num'rous host his lot would change,
Nor other make the partner of his joys.[15]

The earth its bless'd inhabitants receives,
And all its fruitful regions they possess.
Yet, still pre-eminence belongs to those
Who by superior virtue had attain'd
A greater capability of bliss.
That faithful host who in Millennium liv'd
The constant partners of Messiah's reign,
Jerusalem inhabit. Their worth, confess'd
By all, entitles them to this precedence.
Nor could the rest of human kind, tho' sav'd,
Its constant splendour bear. For there their GOD
Doth dwell—the light thereof. Eternal day
Reigns there. And night, to them still needful found,
Is there unknown. As they choose they visit
Th'holy Sion's gates:—these ever stand
Unclos'd, that all the nations may behold
The glorious majesty of ISRAEL'S GOD.

Thus in eternal round each wish, each thought,
Is gratified. What appetite demands,
Each bough—each field supplies. And for their thirst
Each stream provides nectareous draughts, that ne'er
Intoxicate. With ev'ry closing day
Each happy pair unto their nuptial bed
Retire. As once did Adam and his Eve,
When innocence was theirs—so now do they.

And to the joys, that bless'd them first, is giv'n—
That good and evil known—the good's preferr'd—
Evil despised—and all are now allow'd
Freely to eat of life eternal's fruit.

•

Messiah and th'elect to these blest joys
Superior knowledge add. For, GOD to them
Reveals those wonders in which now the mind
Is lost. Each tree—each flow'r—each bird—each fish—
Each beast—each insect—then they comprehend.
The stars, in wondrous order how they move,
And all existence opens to their view.

Thus do the good enjoy immortal life,
No laws but those engraven on their hearts
They know. Their passions and their appetites
Thus rul'd, give ev'ry bliss that fancy forms;
Whilst they in ev'ry joy and pleasure own
The hand from whence it flows. And as their bliss
Is endless, endless also is their praise.
One heart—one mind—one soul—doth all combine
In adoration to the GOD of all.

END OF THE MILLENNIUM.

NOTES.

NOTES ON THE MILLENNIUM.

Note 1. *Book* I.

E'en now the fire
For Babylon doth blaze. Calabria now,
Dread warning gives.

It is allowed by all commentators, that the Babylon mentioned in St. John's Revelation means Rome ; which, at the second coming of Christ is to be destroyed by fire. The late earthquakes in Calabria and Sicily, arising from subterraneous conflagrations, seem to point out the second cause by which this prophecy will be accomplished, as they happened so near that capital. And from the great length of time that the volcanos of Etna and Vesuvius have existed, it is probable that a great part of both Sicily and Italy are internally consuming at the present moment.

Note 2. *Book* I.

The scatter'd Jews confirm the Christian faith.

The Jews were, for their wickedness, to be scattered over the face of the earth—to be every where found, but to have a resting place no where—to be a by word, and a scorn to all people, and so to continue till the times of the

Gentiles should be fulfilled. Thus did Moses prophesy more than 3000 years ago—and Christ himself particularly pointed out the calamities that were to befal them. It is now very near 1700 years since they ceased to be a nation; and all these predictions have been so literally fulfilled, that the words of Moses would at this day stand for a brief and true history of that people. What happened to them is unprecedented in the annals of the world. And the fate of the house of Israel, has been, and is a standing miracle in support of the Holy Scriptures.

Note 3. *Book* I.

the fire obedient burst
From heaven and earth, and stopp'd the vain attempt.

After Constantine the great had established Christianity throughout the Roman Empire, the Emperor Julian, one of his immediate successors, apostatized from it. It was well known that according to prophesy the Jewish nation could not be restored till the second coming of Christ. Julian, therefore, resolved to falsify Scripture by rebuilding the temple, and by restoring the Jews. But the workmen being stopped in the first by miraculous fires, the whole scheme was abandoned.

Note 4. *Book* I.

And loosen every bond of human life.

The perversion of Christianity by the Papal power was foretold both in the Old and New Testament; particularly in Daniel and Revelations. And it is agreed by all Protestant commentators, to be the mystical antichrist.

Note 5. *Book* I.

Who the false prophet could foresee, save God?

In the 9th chapter of the Revelations to the 12th verse, the Arabs with Mahomet are plainly described, and his false doctrines are figured by the smoke ascending out of the bottomless pit.

Note 6. *Book* I.

Your garments watch, and think of what remains.

All commentators, amongst whom is the great Sir Isaac Newton, conceive that every thing in Revelation, prior to the seventh Angel sounding his trumpet, is accomplished. And whenever that happens the nations of this world are to become the kingdoms of our Lord and of his Christ.

Note 7. *Book* II.

Peal after peal, in long succession roars.

The dreadful day, which foreruns the second coming, is particularly pointed out in various passages, both in the Old and New Testament. And Christ himself says, the sun shall withhold its light, and the moon be turned into blood, and that it shall be a time of trouble, such as never was before, nor ever will be again.

Note 8. *Book* II.

In its lov'd darkness revels all the year.

The particulars, as to the destruction of Rome, are fully described in the 17th and 18th chapters of St. John's Revelation.

Note 9. *Book* II.

in their madness send
A proud defiance to the King of Kings.

The description of the Messiah's war against the beast, the false prophet and the kings of the earth, with his victory and the binding of Satan for 1000 years, is very particularly described in the 19th and 20th chapters of the Revelation of St. John.

Note 10. *Book* III.

For here I raise my everlasting throne.

The restoration of the Jews, the magnificence of the New Jerusalem, and the happy state of the whole world under the reign of the Messiah, is pointed out by all the prophets.

Note 11. *Book* III.

For Christ and with him live for ever now.

In the 14th chapter of Revelations, the Lamb is said to stand on Mount Sion, with 144,000 persons of the tribes of Israel. They are called the first fruits unto God and the Lamb, and are described as capable of singing a new song which none but them can learn. From some passages in the 20th chapter, we also find that they are kings and priests unto God and Christ, and to live and reign with the latter during the Millennium. No doubt it is them that are likewise meant by the Saints, whom Gog and Magog are to come up against after the 1000 years are expired. They, therefore, live for ever, and are those whom Esdras describes, as putting off the mortal clothing, and on whose heads he saw the Son of God placing crowns.

But though the 144,000 alone commence their immortality, millions on millions will live during the Millennium, who will secure a happy resurrection when this globe passes away. With this agrees the 13th verse of the 14th chapter of Revelations. "And I heard a voice from heaven saying unto me, write, blessed are the dead which die in the Lord from henceforth: yea, saith the spirit, that they may rest from their labours, and their works do follow them." This passage is applied to the times subsequent to Christ's second coming, as will appear from the passages before and after it, and to none other.

Note 12. *Book* IV.

for all do live
In different periods, to themselves unknown.

This opinion, however singular, I take to be the great key to many parts of Scripture. We know from Christ himself, in the 17th chapter of Saint Matthew, that John the Baptist had been formerly Elias. The Messiah also, in the 3d chapter of Saint John, expressly says, that except a man be born again, he cannot see the kingdom of God. This I know is generally taken figuratively; but Nicodemus, to whom it was spoken, understood it to be that he was again to come through the womb; and Christ, instead of saying that was not to be the case, bids him not marvel at it, at the same time giving him instances, as to the wind of things that were, but which he could by no means comprehend. Supposing then this to be really the case, I will state a few things that appear to me, as to the plan, by which God is restoring man to that state from whence he fell.

I apprehend that no man has lived since the flood, who was not in existence before it. And that all, both good and bad, were born again subsequent thereto. The worst were regenerated in the line of Ham, and particularly in his son Canaan, which will explain that passage were it is said,—"Cursed be Canaan, a servant of servants shall he be unto his brethren." The best were brought again into the world in the line of Abraham and his son Isaac, and though not yet capable of the pure worship ordained by Christ, they were able to receive a preparatory to it, and the belief in one God, as revealed in the Mosaic dispensation. But all but this race were idolaters; and were incapable of being otherwise till another stage of their existence.

Agreeable to these notions, I suppose, that all the best and worst of the Israelites were actually born again into the world at the time of Christ. This will explain the passage which says, that all the blood which had been shed from the days of righteous Abel till that time should be required of that generation. On the other hand, the best became Apostles, and other zealous Christians, sacrificing life itself in the support of Truth. And we accordingly find, that at the second coming, the distinction in the house of Israel still continues. In the 14th chapter of the Revelations, 144,000 of the descendants of Abraham are described as the first fruits unto God and the Lamb; and in several subsequent passages of that prophetic book, we find they are to live and reign with Christ for ever. These elect agree with what Saint Paul says in his epistle to the Corinthians,—"But every man in his own order, Christ the first fruits, afterwards they that are Christ's at his coming." Now I think it is not only the apostles and first

zealous Christians that then live again, but also all that were on the earth, (at least the Jews,) when the Messiah was crucified, will also be on the earth at his second appearance. This will explain the 22nd and 23d verses of the 21st chapter of St. Luke,—" Verily I say unto you, this generation shall not pass away till all be fulfilled." Before this, Christ had described his second coming, and as all them on the earth died, that very generation must be born again, or these words would not be fulfilled. To the same purport is a part of the 1st chapter of the Revelations,—" Behold he cometh with clouds, and every eye shall see him, and they also which pierced him," and agreeable to his description of the generation of vipers in which he lived, is the war, which these men regenerated, makes on him at his second coming, and in which he is so completely victorious. After which, as in the 19th and 20th chapters of Revelation, the Millennium actually commences.

To pursue this plan, I conceive, that at the commencement of the Millennium, there will be great multitudes on the earth, who are capable of eternal life, but must go through this last probation. From them, in their due order, during the Millennium, will spring all that can obtain happiness. And after the 1000 years, will come up those who are incapable of that purity, which can alone enter heaven. The Devil being then loosed, and all the inhabitants of the earth, except the 144,000, being corrupt, he leads them against Christ and the elect, when they shall all be destroyed by fire; and thus the whole race of man having gone through the allotted stages, with a perfect free will, this globe passes away, and then comes the general resurrection.

It may seem strange that men do not recollect their former stages of existence. But this ignorance may answer many wise purposes. Without doubt, a consciousness of it will in the end be known; and with this agrees the passage that some shall awake to honour, and happiness, and some to shame and everlasting contempt.

I shall only add, that many difficult passages are cleared up by this explanation. The visiting the sins of fathers on their children, is only putting those who deserve punishment in that line of regeneration. The confining of the Mosaic dispensation to the seed of Isaac, and Christ's doctrine not having been given till after the world was 4000 years old, is also rendered plain. So, likewise, the Messiah could only lay the foundation of his kingdom at his first coming, because at that time men were not sufficiently prepared, and free-will is indispensable to virtue. And there are many other things in Scripture to which this doctrine gives an easy solution.

Since the above note was written, the author, in reperusing "The Curiosities of Literature," by D'Israeli, particularly noticed an article therein on Metempsychosis, which, as it appears to him, to say the least of it, to contain opinions not generally known, he has thought his giving it to the reader in Mr D'Israeli's own words might not be unacceptable. It is as follows:—

METEMPSYCHOSIS.

If we except the belief of a future remuneration beyond this life for suffering virtue, and retribution for successful crimes, there is no system so simple, and so little repugnant to our understanding, as that of the metempsychosis. The pains and the pleasures of this life are by this system con-

sidered as the recompense or the punishment of our actions in an anterior state: so that, says St. Foix, we cease to wonder that, among men and animals, some enjoy an easy and agreeable life, while others seem born only to suffer all kinds of miseries. Preposterous as this system may appear, it has not wanted for advocates in the present age, which indeed has revived every kind of fanciful theories. Mercier, in *L'an deux mille quatre cents quarante*, seriously maintains the present one.

If we seek for the origin of the opinion of the metempsychosis, or the transmigration of souls into other bodies, we must plunge into the remotest antiquity; and even then we shall find it impossible to fix the epoch of its first author. The notion was long extant in Greece before the time of Pythagoras. Herodotus assures us that the Egyptian priests taught it; but he does not inform us of the time it began to spread. It probably followed the opinion of the immortality of the soul. As soon as the first philosophers had established this dogma, they taught they could not maintain this immortality without a transmigration of souls. The opinion of the metempsychosis spread in almost every region of the earth; and it continues, even to the present time, in all its force amongst those nations who have not yet embraced Christianity. The people of Arracan, Pegu, Siam, Camboya, Tonquin, Cochin-China, Japan, Java, and Ceylon, still entertain that fancy, which also forms the chief article of the Chinese religion. The Druids believed in transmigration. The bardic triads of the Welsh are full of this belief; and a Welsh antiquary insists that by an emigration which formerly took place, it was conveyed to the Bramins of India from Wales! The Welsh bards tell

us that the souls of men transmigrate into the bodies of those animals whose habits and characters they most resemble, till after a circuit of such penitential miseries, they are purified for the celestial presence; for man may be converted into a pig or a wolf, till at length he assumes the inoffensiveness of the dove.

My learned friend, Sharon Turner, has explained in his "Vindication of the ancient British Poems," p. 231, the Welsh system of the metempsychosis. Their bards mention three circles of existence. The circle of the all-enclosing circle holds nothing alive or dead, but God. The second circle, that of felicity, is that which men are to pervade after they have passed through their terrestrial changes. The circle of evil is that in which human nature passes through those varying stages of existence which it must undergo before it is qualified to inhabit the circle of felicity. The progression of man through the circle of evil is marked by three infelicities: necessity, oblivion, and deaths. The deaths which follow our change are so many escapes from their power. Man is a free agent, and has the liberty of choosing; his sufferings and changes cannot be foreseen. By his misconduct he may happen to fall retrograde into the lowest state from which he had emerged. If his conduct in any one state, instead of improving his being, had made it worse, he fell back into a worse condition to commence again his purifying revolutions. Humanity was the limit of the degraded transmigrations. All the changes above humanity produced felicity. Humanity is the scene of the contest; and after man has traversed every state of animated existence, and can remember all that he has passed through, that consummation follows which he attains in the circle of felicity. It is on this system of transmigra-

tion that Taliessin, the Welsh bard, who wrote in the sixth century, gives a recital of his pretended transmigrations. He tells us how he had been a serpent, a wild ass, a buck, or a crane, &c.; and this kind of reminiscence of his former state, this recovery of memory, was a proof of the mortal's advances to the happier. For to forget what we have been was one of the curses of the circle of evil. Taliessin, therefore, adds Mr. Turner, as profusely boasts of his recovered reminiscence as any modern sectary can do of his state of grace and election.

In all these wild reveries there seems to be a moral fable in the notion, that the clearer a man recollects what a *brute* he has been, it is a certain proof that he is in an improved state!

According to the authentic Clavigero, in his history of Mexico, we find the Pythagorean transmigration carried on in the West, and not less fancifully than in the countries of the East. The people of Tlascala believe that the souls of persons of rank went after their death to inhabit the bodies of *beautiful and sweet singing birds*, and those of the *nobler quadrupeds;* while the souls of inferior persons were supposed to pass into *weazles*, *beetles*, and such other *meaner animals*.

There is something not a little ludicrous in the description Plutarch gives at the close of his treatise on "the delay of heavenly justice." Thespecius saw at length the souls of those who were condemned to return to life, and whom they violently forced to take the form of all kinds of animals. The labourers charged with this transformation forged with their instruments certain parts; others, a new form; and made some totally disappear; that these souls might be rendered proper for another kind of life and other habits.

Among these he perceived the soul of Nero, which had already suffered long torments, and which stuck to the body by nails red from the fire. The workmen seized on him to make a viper of, under which form he was now to live, after having devoured the breast that had carried him. But in this Plutarch only copies the fine reveries of Plato.

Note 13. *Book* IV.

And you shall be, as you had never been.

There are several expressions in Scripture, that make eternal life and happiness to mean the same thing in regard to man. Therefore I conceive that eternal punishment belongs only to Satan and the Demons: and that wicked men, after their share in the lake of fire, will be annihilated. This agrees with the tree of life in Genesis, which, after Adam's fall, was guarded lest he should eat of it. Now can it be supposed, as it was withheld from him on account of his transgression, that wicked men will eat of it after the final judgment? And if they are not to have eternal life, eternal punishment is impossible.

Note 14. *Book* IV.

Their great Creator ready to receive.

This description of Jerusalem is taken from the 21st chapter of Revelations. Indeed the outline of the whole Poem is chiefly from the last nine chapters of that prophetic book. And I recommend it to the reader to give them a careful perusal.

Note 15. *Book* IV.

Nor other make the partner of his joys.

As all who inhabit the new earth live for ever, and as male and female only make one complete man in the Scripture sense, it follows there can be no marriages in heaven, the union of the sexes being from the first complete. And in a state of eternity and perfection, children cannot be supposed, because that would imply a progressive and imperfect state, which is incompatible with eternal and undisturbed felicity.

END OF THE NOTES ON THE MILLENNIUM.

NOTES

UPON

REASONS FROM PROPHESY,

&c. &c. &c.

Note a.

Bishop Newton very justly observes that to fix the period exactly when we are to consider the Papal power arose, and from which the "time, times and half a time," (also the 1290 and 1335 days,) mentioned by Daniel, and the forty and two months mentioned in the Apocalypse, are to be reckoned, is a matter of some niceness and difficulty. He apprehends we must see their conclusion, (the conclusion of the 1260, 1290 and 1335 days,) before we can *precisely* ascertain their beginning, and considers it to have been a great mistake of some very learned men, that they should have dated the commencement of this period too early; observing *such* is the capital error of Mr Mede's scheme, and what hath led *him*, and *others* who have followed *his* example, into subsequent errors; and what

the event hath plainly refuted. He then goes on to say :—
" If the reign of Antichrist had begun, as Mr Mede reckons,
" about the year 456, its end would have fallen out about
" the year 1716. The truth is, these 1260 years are not
" to be reckoned from the *beginning* of these corruptions,
" from the *rise* of this tyranny, for " the mystery of iniquity
" began to work" even in the days of the apostles ; but
" from their full growth and establishment in the world.
" Of *the little horn*, who was " to wear out the saints of the
" Most High, and to change times and laws," it is said
" that " they should be given into his hand," which can
" imply no less than the most absolute power and authority
" over them, " until a time, times and the dividing of time."
" In like manner *the holy city*, the true church of Christ,
" was to be " trodden under foot," which is the lowest
" state of subjection ; the *two witnesses* were not only to
" prophecy, but to " prophecy in sackcloth," that is in
" mourning and affliction ; *the woman*, the Church was
" to abide " in the wilderness," that is in a forlorn and
" desolate condition ; and " power was given to the beast,"
" not merely " to continue," as the word in the original
" is translated, but to *practice* and *prosper*, and *to do*
" according to his will ; and all for this same period of
" 1260 years. These 1260 years, therefore, of the reign
" of antichrist, are not to be computed from his birth, or
" infancy, or youth ; but from his coming to maturity,
" from his coming to the throne ; and in my opinion their
" beginning cannot be fixed consistent with the truth of
" history, either sooner or later than the eight century.
" Several memorable events happened in that century. In
" the year 727 the Pope and people of Rome revolted from
" the exarch of Ravenna, and shook off their allegiance to
" the Greek Emperor. In the year 755 the Pope obtained

" the exarchate of Ravenna for himself, and thenceforwards " acted as an absolute temporal prince. In the year 774 " the Pope, by the assistance of Charles the great, became " possessed of the kingdom of the Lombards. In the year " 787 the worship of images was fully established, and " the supremacy of the Pope acknowledged by the second " council of Nice. From one or other of these transactions " it is probable that the beginning of the reign of Anti- " christ is to be dated. What appears to be most probable " is, that it is to be dated from the year 727, when " Rome " and the Roman dukedom came from the Greeks to the " Roman pontiff." Hereby he became in some measure a " *horn* or temporal prince, though his power was not fully " established till some years afterwards : and before he was " a *horn* at all he could not answer the character of *the* " *little horn.* If then the beginning of the 1260 years of the " reign of Antichrist is to be dated from the year 727, their " end will fall near the year 2000 after Christ ; and at the " end of the six thousandth year of the world ; according " to a very early tradition of Jews and Christians, and even " of Heathens, great changes and revolutions are expected " both in the natural and in the moral world ; and " there " remaineth," according to the words of the Apostle, " (Hebrews iv. 9.) " a *sabbatism* or *holy* rest to the people " of God."

It is an unboubted fact, that every thousandth year of the duration of the world is connected with some extraordinary alteration, as to the state of the church, which I shall here briefly note :—

About 1000.—Birth of Noah and his preaching of righteousness.

2000.—Birth of Abraham, from whose days to the

days of Solomon, no temple was built for divine worship,

3000.—Solomon builds his temple.

4000.—The coming of our Saviour *Jesus-Christ.*

5000.—Dissensions from the Church of Rome, and the revival of true religion; for about this time history informs us, the Church of Rome did begin to persecute *and to use cruelty in general against all who dared to withstand her doctrine,* till the time of Berengarius, whom Pope Nicholas the second compelled, by force, to recant in the year 1509.

Another Millennium is now drawing fast towards its close; what events it may bring in its train, we know not: whatever they may be it would be well, meanwhile, for us all, not only to bear in mind, but to endeavour to act up to the words of our Saviour, (Luke xxi. 36.) "Watch ye "therefore, and pray always that ye may be accounted "worthy to escape all these things that shall come to pass, "and to stand before the SON OF MAN."

After having adverted to the sober reasoning of Bishop Newton, and introduced a few remarks as to the millennial changes in the Church, perhaps it may not be uninteresting to some readers to know what has been more recently said about fixing the periods upon which the visions of Daniel and of Saint John have a bearing. The Reverend Edward Irving, in a discourse on the prophecies of Daniel and the Apocalypse, published in 1828, brings forward a variety of arguments to prove that the papal power was fully established in the year 533, and hence he makes it out that the fall of the papacy would happen in the year 1793, that

some remarkable event would take place 30 years subsequently, or in the year 1823; perhaps some alteration in the course of judgment, some recussion or increase of it, or something worthy to be noted; and he concludes that in 1868 the blessed reign of Christ, or the *Millennium*, shall commence; prior to which last period the Jews will be restored, but when no man knoweth. Our author, as well as Mr. Irving, seems to have trodden in nearly the same steps as Mr. Mede, and hence the results at which both arrive, would appear to be erroneous, did not a question arise as to whether we ought not to consider the increased zeal which has been manifested in the cause of Christ within the last half century, by the established Clergy of Great Britain and Ireland, as a sign of a change in the times: and, if *not visibly*, certainly *typically*, demonstrating the fall of antichrist. The various historical facts which Mr. Irving brings forward, particularly those which relate to the events which occurred in France in 1793, are highly interesting, and make out his case almost to the letter; but then, there is, in what he says, much that may be considered as fanciful, and for which the imaginative more than the reasoning faculties are called into action. His book however, ("*Babylon and* Infidelity "foredoomed of God,") is one of much interest, and well worthy the perusal of the serious reader.

I must admit that I have extended this note to a length which I certainly did not intend when I commenced writing it, and must add that if the points were followed up, it would of itself occupy more space than is generally allowed for elucidating any particular text. I cannot conclude it, however, perhaps better than in the words of Bishop Newton, who, when speaking of "*the common*

vanity of expositors," says: "For my part I cannot "pretend to prophesy, which is the common vanity of "expositors of the Revelation; I can only represent events "in the order wherein, according to my apprehension, "the prophets have placed them. Sobriety and modesty "are required in the interpretation of all prophecies, and "especially in the explication of things yet future. Only "this much it may be proper to premise, that having seen "so many of the prophecies fulfilled, you have the less reason "to doubt of the completion of those which are to follow."

Note b.

The true witnesses, who might indeed be considered the Protestants of the twelfth century, were the Waldenses and Albigenses, who, in that century began to be famous, and, in consequence of their dispersion into various places, were distinguished by different appellations. Their proper name it would appear was *Vallenses*, in consequence of their inhabiting the Valleys; and Ebrard of Bethune, who wrote in the year 1212, says:—"They call themselves "*Vallenses*, because they abide in the valley of tears," alluding to their situation in the vallies of Piedmont. Alby, a city in the South of France, where also a great number of them resided, furnished them with the name of *Albigences*. "They were afterwards," says Bishop Newton, "denominated *Valdenses* or *Waldenses*, from Peter Valdo "or Waldo, a rich citizen of Lyons, and a considerable "leader of the sect. From Lyons too they were called "*Leonists*, and *Cathari* from the professed purity of their "life and doctrine, as others since have had the name of "*Puritans*. As there was a variety of names, so there "might be some diversity of opinions among them; but

"that they were not guilty of Manicheism and other "abominable heresies, which have been charged upon "them, is certain and evident from all the remains of their "creeds, confessions and writings. Their opinions are "thus recited from an old manuscript by the Centuriators "of Magdeburgh :—

"In articles of faith the authority of the Holy Scripture "is the highest, and for that reason it is the rule of "judging ; so that whatsoever agreeth not with the word "of God, is deservedly to be rejected and avoided."

"The decrees of fathers and councils are so far to be "approved, as they agree with the word of God."

"The reading and knowledge of the holy Scripture is "free and necessary for all men, the laity as well as the "clergy ; yea and the writings of the prophets and "apostles are to be read rather than the comments of men."

"The sacraments of the church of Christ are two, "baptism and the supper of the Lord."

"The receiving in both kinds for priests and people, was "instituted by Christ."

"Masses are impious ; and it is madness to say masses "for the dead."

"Purgatory is an invention of man ; for they who be-"lieve go into eternal life, they who believe not into eternal "damnation."

"The invocating and worshipping of dead saints is "idolatry."

"The Church of Rome is the whore of Babylon."

"We must not obey the pope and bishops, because they "are the wolves of the Church of Christ."

"The pope hath not the primacy over all the Churches "of Christ, neither hath he the power of both swords."

" That is the Church of Christ which heareth the sincere " word of Christ, and useth the Sacraments instituted by " him, in what place soever it exist."

" Vows of celibacy are inventions of men, and occasions " of sodomy."

" So many orders are so many characters of the beast."

" Monkery is a stinking carcase."

" So many superstitious dedications of churches, com- " memorations of the dead, benedictions of creatures, " pilgrimages, so many forced fastings, so many superfluous " festivals, those perpetual bellowings (meaning the singing " and chanting,) of unlearned men, the observations of the " other ceremonies, manifestly hindering the teaching and " learning of the word, are diabolical inventions."

" The marriage of priests is lawful and necessary."

It is enough to make the blood run cold to read of the horrid murders and devastations of the thirteenth century; how many of these poor innocent Christians were sacrificed to the blind fury and malice of their enemies. It has been computed that in France *alone* were slain a million of the *Albigenses.*

Note c.

JOHN WICKLIFFE, the honour of his own and the admiration of all succeeding times, was rector *only* of Lutterworth, a small town in Leicestershire, where he died of a palsy the last day of the year 1387. Whilst rector of a small parish, he filled all England, and almost all Europe, with his doctrine. He began to be famous about the year 1360, by preaching and writing against the superstitions of the age, the tyranny of the pope, the erroneous doctrine

and vicious lives of the monks and the clergy; and especially by defending the royal and ecclesiastical jurisdiction against the usurpations of the popes and mendicant friars. The more he opposed the more reason he found for opposition. He translated the canonical Scriptures into the English language, and wrote comments upon them. He demonstrated the antichristianity of Popery, and the abomination of desolation in the temple of God. He asserted the one true sacrifice of Christ, and opposed the sacrifice of the mass, transubstantiation, the adoration of the host, the seven sacraments, purgatory, prayers for the dead, the worship of saints and images, and in short all the principal corruptions and superstitions of the Church of Rome. His success too was greater than he could have expected. The princes, the people, the university of Oxford, many even of the clergy, favoured and supported him, and embraced his opinions. It has been already noted that WICKLIFFE died in the year 1387, but his doctrines did not die with him. His books were read in the public schools and colleges at Oxford, and were recommended to the dilligent perusal of each student in the university, till they were condemned and prohibited by the council of *Constance*, in the next century. His followers, the *Lollards*, in the year 1395, presented a remonstrance to the parliament, which contained these with other articles: that when the Church of England began to mismanage her temporalities in conformity to the precedents of Rome, faith, hope and charity began to take leave of her communion; that the English priesthood derived from Rome, and pretending to a power superior to angels, is not that priesthood which Christ settled upon his apostles; that enjoining celibacy to the clergy was the

occasion of scandalous irregularities in the Church; that the pretended miracle of transubstantiation runs the greatest part of Christendom upon idolatry; that exorcisms and benedictions pronounced over wine, bread, water, the mitre, the cross, &c., have more of necromancy than religion in them; that prayer made for the dead is a wrong ground for charity and religious endowments; that pilgrimages, prayers and offerings made to images and crosses, are near of kin to idolatry; that auricular confession makes the priests proud, lets them into the secrets of the penitent, gives opportunities for intrigues, and is attended with scandalous consequences, as well as the doctrine of indulgences; that the vow of single life undertaken by women in the Church of England is the occasion of horrible disorders, &c. Bishop Newton observes that, "Some false tenets might be contained in "the same remonstrance; for alas," says he, "who is there "that holdeth the truth without any mixture or alloy of "error? They denied the infallibility of the Pope, and they "could not well pretend to be infallible themselves."

Two things contributed much to the revival of learning in the *fifteenth* century, the Greeks flying with their books from Constantinople which the Turks had taken, and the invention of printing. As learning more revived so the truth prevailed more; and the more truth prevailed, so much the more in proportion increased the fury of persecution. Wickliffe himself had been permitted to die in peace; but after his death his doctrines were condemned, his books were burnt, and his very body was dug up and burnt too, by a decree of the council of Constance, which decree was executed by Richard Fleming, bishop of Lincoln. Wickliffe's followers, however, were not dis-

couraged, and many of them witnessed a good confession even unto death. William Sawtre, parish priest of St. Osith, in London, hath the honour of being the first who was burnt for heresy in England; which was done in the reign of Henry IV, at the beginning of this century. A few years afterwards Thomas Badby was convicted of heresy, and ordered also to be burnt in Smithfield. Henry, prince of Wales, was present at his execution, and the poor man showing very visible signs of the torment he endured, the prince out of compassion commanded the fire to be removed, and promised him pardon and a pension for life, provided he would retract his errors. But Badby being come to himself, resolutely rejected this offer; he chose rather to die with a good, than to live with an evil conscience; and so the fire was kindled again, and he was consumed to ashes. In the next reign, Sir John Oldcastle, baron of Cobham, was prosecuted for being the principal patron and abettor of the *Lollards*. Being examined before the archbishop of Canterbury, he declared against transubstantiation, penances, the worshipping of the cross, power of the keys; and asserted that the Pope was antichrist and the head of that body, the bishops were the members, and the friars the hinder part of the antichristian society. He was therefore pronounced a heretic convict, and delivered over to the secular power. But before the day fixed for his execution he escaped out of prison; and being charged by his enemies with endeavouring to make an insurrection, he was outlawed for high treason: and being taken afterwards, he was hanged as a traitor, and burnt hanging as an heretic, being the first nobleman in England who suffered death for the cause of religion. It was the great blot and stain of Henry the V's reign and

character, that while he was carrying the glory of the English arms abroad, he was still persecuting the poor *Lollards* at home. But notwithstanding these persecutions, and the severest laws and proclamations against them, their numbers still increased, not only among the people, but even in parliament; not only in England, but even in foreign countries, and especially in *Bohemia*.

This note has been introduced partly with a desire of making the general reader better acquainted with *Wickliffe* and his doctrines, as well as with the persecutions his followers were subjected to during the fifteenth century; and partly for the purpose of correcting an error which our author has fallen into, when he says, speaking of *Wickliffe*, "though his doctrine was condemned in his own country, "yet it spread into the continent;" for, from very satisfactory historical evidence, it would appear his doctrines were cherished *in his own country*, by the high and mighty, as well as by the learned men of the times, till condemned by the council of Constance, as has already been related.

Note d.

Bishop Newton observes, "John Huss and Jerome of "Prague, having received Wickliffe's books, advanced and "propagated the same doctrines; for which they were "both condemned to the flames, and suffered death with "the most heroic fortitude. It was a most unjust sentence, "contrary to all faith and the solemn engagement of a safe "conduct, and drew after it the most fatal consequences. "For out of their ashes a civil war was kindled; the "*Bohemians* revolted against the emperor, and maintained "and defended their opinions by arms as well as by

" arguments. What the opinions generally received " among the *Bohemians* were, we may learn with some " exactness from one who had opportunities of being well " informed by living and conversing some time among " them, and was far from being prejudiced in their favour, " Ænas Sylvius, who, afterwards being chosen Pope, " assumed the name of Pius II. These then were their " opinions according to him, who, we may be certain, " would not represent them better, if he would not represent " them worse, than they were in reality.

" The Pope of Rome is equal with other bishops."

" Among priests there is no difference ; not dignity, but " merit, giveth the preference."

" Souls departing out of bodies are immediately either " plunged into eternal punishments, or attain eternal " joys."

" There is no purgatory fire."

" It is in vain to pray for the dead, and an invention of " priestly covetousness."

" The images of God and the Saints ought to be " destroyed."

" The blessing of water and palm branches is ridiculous."

" The religion of the mendicants was invented by evil " demons."

" Priests ought to be poor, content with alms alone."

" Every one hath free liberty to preach the word of " God."

" No capital sin ought to be tolerated, although for the " sake of avoiding a greater evil."

" He who is guilty of a mortal sin ought not to enjoy " any secular or ecclesiastical dignity, nor is he to be " obeyed."

" Confirmation, which the bishops celebrate with anoint-
" ing and extreme unction, are by no means contained
" among the sacraments of the Church."

" Auricular confession is trifling ; it is sufficient for
" every one in his chamber to confess his sins unto God."

" Baptism ought to be celebrated without any mixture
" of holy oil."

" The use of church yards is vain, invented for the sake
" of gain ; in whatsoever ground human bodies are buried,
" it maketh no difference."

" The temple of the great God is the whole world ; they
" confine his majesty, who build churches, monasteries,
" and oratories, as if the divine goodness would be found
" more propitious in them."

" Sacerdotal vestments, ornaments of altars, palls,
" corporals, chalices, patins and vessels of this sort are of
" no moment."

" A priest in any place, at any time, can consecrate the
" body of Christ, and adminster it to those who desire it ;
" it is sufficient if he repeat only the sacramental words."

" The suffrages of the saints reigning with Christ in
" heaven, are implored in vain, forasmuch as they cannot
" help us."

" The time is consumed in vain in singing and saying
" the canonical hours."

" We should cease from work on no day except that
" which is now called the *Lord's day*."

" The festivals of Saints are altogether to be rejected."

" The fasts also instituted by the Church have no merit
" in them."

" These were the opinions of the *Bohemians* or *Hussites*,
" for which they fought as well as disputed against the
" Pope and the Emperor."

Note e.

We see here, that by our author following the line of reasoning adopted by writers who had preceded him, relative to fixing the commencement of the 1260 days, necessarily falls into an error as to the time of their termination. The event he alludes to as the period when the power of the little horn, mentioned by Daniel, was to expire is certainly a very marked one ; but, no less so was the year 1793, which Mr Irving, with much ingenuity of reasoning, endeavours to prove was to bring with it the fall of the papacy : he having argued that the papacy was fully established during the reign of the emperor Justinian, in the year 533, whose code of laws lifted up the Pope as supreme head over all in spiritual affairs, and consequently that he could not be judged of man. That Great Britain being a Protestant country has considerable weight with the different European powers, there cannot be a doubt, her wealth is not without its advantages, and the valour of her arms by sea and land are sufficient, under God, to restrain the monstrous acts of persecution, formerly committed under the name of religion ; persecutions fomented by an unholy zeal and a tyranny scarcely to be credited. We, consequently, hear not now of those sanguine proceedings against heretics and heresies ; and, perhaps, as our author observes, much of this is owing to the Protestant succession being firmly established in Great Britain. Under Protestant Sovereigns Great Britain has accumulated wealth and power, credit at home and respect abroad ; but, with these blessings a question arises as to whether that sincerity and zeal in favour of Protestantism, (or rather for Christianity as expressly laid down in *God's* holy word,) be as active *now* as it was formerly. Judging

from what is *falsely* called liberal principles, and which are *now* so prevalent, a person unacquainted with the history of popery, would suppose that there was so little difference between the religious practice of the protestant and Roman Catholic, between the Trinitarian and the Unitarian, that there was no necessity for interfering, or even trying by reason to convince either of the latter of his error. This is certainly not as it should be, for, if one of the duties of a Christian be to "love his neighbour as himself," it must be in direct direliction of that duty not to endeavour by sound arguments and examples of Christian charity to convince the Catholic, the Arian or the Jew of their respective errors, rather than by putting away all political distinctions, tacitly confessing, whilst so doing, that religion itself is of little importance, in comparison with the doctrine of expediency, now so much thought of and practised in the world. If Protestantism be the religion of the Bible, if it existed in the time of the apostles under the name of Christianity, which it must have done if it be founded upon the Law and the Gospel; it must follow that neither popery nor arianism can be christianity, and, therefore, it must behove every one to try to convince his brother, who, from education or otherwise, lives in error, that he must put away many things before he can claim the name of Christian. It would be well also for those who have already conceded so much to pause before they concede more. As a Protestant country Great Britain has been most prosperous; as a Protestent country she has risen in glory as well as in power—in riches as well as in honour; concede more and it is not impossible but some part of her dominions may shake off the Protestant hierarchy, and, having achieved so much, next, by jesuitical

emissaries, draw away many from the pure doctrines of Christianity into the idolatries and superstitions of a revived Church of Rome, even in Great Britain. Has not infidelity much to say in this matter? Has not infidelity spread far and wide within the last fifty years, and more particularly so within about one fifth of that period by the aid of popular institutions established *ostensibly* for the purpose of disseminating useful knowledge *only;* but, which have given to the multitude a smattering in many things, (without, in ninety nine cases out of a hundred, affording much *real* knowledge to any individual,) at the same time, however, they have tended to promote that liberality of sentiment, as it is called, upon matters of religion, so as to set the errors of Popery and the true principles of Christianity on a level, and to shew that the doctrines and morality of the Koran are as sublime, as pure, and as much to be attended to by man, as those laid down in the Old or even in the New Testament. If our legislators would look at these matters it would be well—if they would recollect that as a Christian country (by *that* is meant a *really* Protestant one,) Great Britain has flourished, whilst all other countries, where popery and infidelity prevailed, have been the scenes of trouble and devastation, and making such comparisons, it might be supposed (if moved thereunto by the Almighty,) they would with all Christian zeal support that church and that state under which their country has arisen to her present altitude—the admiration and wonder of surrounding nations: a speck, as it were, upon the bosom of the waters, and yet, by the mercy of God, dictating laws almost to the whole world.

Note f.

The reader will have found some observations in note a, tending to shew how difficult it is to speak with precision as to the period from whence the 1260, 1290 and 1335 years, mentioned by Daniel, are to be reckoned. We have seen what our author says on the subject, and also what conclusion he has drawn, and, in the note just referred to, we see what Bishop Newton advances upon the same subject. In that note an allusion was made to a work published by the Rev. Edward Irving, in which he endeavours to prove that instead of the year 455 being that (as given by our author,) from whence to date the establishment of the papacy, it was not established till the year 533, when the Emperor Justinian, in his zeal for orthodoxy, took measures against the Arian nations, and brought them to such utter ruin that Arianism never lifted its head again as a persecuting power, and not for many centuries even as an opinion. This he accomplished by his general Belisarius, whom he sent over in the beginning of the year 533, who brought the war to a conclusion in Africa, the chief scene of those cruelties, before the expiration of that year. In the beginning of the year 533, therefore, the earth helped the woman against the nations, whom Satan had cast forth as a flood against the secure abiding place of her faith.

The above dates of the beginning and ending of this first blow against the Arian nations are taken from Echard and Gibbon, the two most authentic historians of these events; but they have higher authority, being also written in the beginning of the Code of Justinian. Now the Church ought to give thanks to God, that by his wonderful preservation of the Pandects of Justinian, the far famed imperial code, which, after being lost for centuries, they say, was

dug up from the ruins of Amalfi, about the time that light began to dawn upon the Church ; that from this code, so wonderfully preserved, and restored from the dust of ruins ; we can give the date, not only when power was given to the Bishop of Rome over the churches, but when the very form and character of that power was ascertained and determined. And, as if to make these edicts the more conspicuous, they stand at the very beginning of that famous code of civil law, as it were to call the attention of all civilians and Christians, to the most important edicts of the work. (Codius, Lib. 1. Tit. 1. sect. 6—7.) The first of these edicts, by which authority was given to the Bishop of Rome to settle all controversies in the Church, by which he was declared head of the Church, and infallible in all matters of faith, and permitted to use the power of the empire against whomsoever he deemed heretical ; this important edict bears date in March, in the year five hundred and thirty three. But this important matter doth not rest upon one edict, but upon a great number, all passed in that year or the next. Or, perhaps it would be more proper to say, it rests upon a complete system of policy, and creed of imperial authority, issued to the empire, and written in the laws of the empire, whereby the papacy was established the imperial religion, as heretofore, by Constantine, Christianity had been established ; not merely granting the power, but severally constituting the chief features in the character of the papacy ; so that its very image is delineated and fixed in the beginning of Justinian's code, then given, as if to signify that it was the *rubric* of that most famous work. The celibacy of the clergy, the intercession of the Virgin Mary, the religious use and veneration of " holy crosses," the setting of decrees of

councils on a level with the Holy Scriptures, the founding of the supremacy of the Holy See upon our Lord's injunction to Peter, "Feed my sheep;" these, and other capital constitutions of the papacy, are all within a year of the same date, enacted and embodied in the standing law of the empire. And not only so, but in the Emperor's letters to the bishop of Rome, he uses these expressions, "Your highness," "Your beatitude," "The head of all the holy Churches," "The head of all the priests of God." Which blasphemous titles he recognizes not only in a letter sent to the Pope himself, but in one addressed to the rival bishop of Constantinople, continually referring to Rome as the "apostolic seat." In the same code of Justinian an edict is given out for the government and security of the conquered provinces, a conquest which he esteemed so glorious as, like Scipio, to take from it the name of *Africanus*. He celebrated it as the most wonderful work which had been performed in that age; whereby "Africa, twenty-"five years enthralled by the Vandals, both soul and body, "had been, with many other provinces, recovered, and the "injuries of the Church revenged." And that it was undertaken in the spirit of a religious war is manifest from this, which is recorded by Echard, "that, as a necessary "introduction to so great an undertaking, Justinian "published several laws against heretics, especially Nes-"torians, repaired such churches as wanted it, and gave "orders for the building of several new ones. He suffered "no person to be entertained in his army that was not "a Christian." Of the laws which he published against heretics, those were a part whereby he vested supremacy in the Pope, and carved out the image of his idolatry, intending thereby not only to express his own zeal for

orthodoxy, which abode stedfast through a long reign, but also to interest, in the behalf of his great enterprize, all the orthodox Christians in those parts, towards which it was directed. From this great epoch, A. D. 533, when the edicts were issued for this war, the Arian nations went on declining, under the sword of Belisarius, who passed over from the conquest of the Vandals to engage the Goths, another Arian nation, which had the mastery in Italy, Sicily and Dalmatia, under Theodotus, "the great enemy of the "Catholic faith;" and he prevailed against them with wonderful success, as did also Narses, another of Justinian's generals, against whom the help of the Franks did not avail the Goths, who were, after twenty years warfare, driven out of Italy; and therewith the Arian nations were suppressed, and the orthodox faith preserved by the sword. After which, Justinian, having accomplished the wrath and indignation for which he was raised up, was taken away; but not until he had, in his old age, shipwrecked and lost that reputation for orthodoxy for which he had so valiantly contended. Even as in our days, the scourge of God (Napoleon), was not taken away until he had lost the wilful power for which he had contended, and, Prometheus like, been made fast on a rock in the ocean. Of which Justinian, before we part with him, we may add what is written, at the close of his actions in Echard, whose words are marvellous, for one who knew not that he wrote concerning one who was raised up of God. "And as in "this particular" (his code of laws), "he has deserved well "of posterity, so did he deserve no less from that state he "governed, and the age in which he lived, for his wisdom "and success, by which he recovered to the empire, Africk "from the Vandals, and Italy from the Goths. In a word,

" he may be said to have been the last prince who shone " with the genuine lustre of the ancient Roman majesty, " which revived awhile in him, and flourished in the " variety of affairs, relating both to war and peace, con- " ducting great armies, designing mighty performances, " and conversant in variety of accidents. *But as if it had* " *been raised by some chance, which forced it to act for* " *some time contrary to the law of nature, it disappeared* " *again on a sudden, and vanished into nothing ;* for we " are now upon a mighty precipice, to be hurried down " from thence into low, obscure, and narrow tracts, and the " farther we pass, we shall meet with little of action, and " less of performance ; so that the substance of the re- " maining part of this history will be a subject for our " contemplation rather than curiosity."

It has been thought needful to dwell rather at large upon some of the acts of Justinian, for the purpose of shewing that there are plausible reasons for fixing the rise of the Church of Rome within the bounds of his reign : it is not, however, set down as if with a wish to shew that such was positively the case : we may, notwithstanding, be allowed to remark that the appearance of the little horn spoken of by Daniel (and which most of the interpreters of prophecy consider to denote the Church of Rome,) that came up amongst the ten horns, of which three fell before it, determines the appearance of the little horn could not be before the appearance of the ten, of which not one came into being before the year 487 of the Christian era, until which time the Roman empire continued under its emperors, undivided into any of those ten kingdoms which arose afterwards. At that time, Augustulus was forced to resign, and for three hundred years the empire remained without

even a nominal head. Here, therefore, historians place the downfall of the empire, and follow its history afterwards in the several kingdoms, ten in number, which grew out of the succeeding anarchy, of which abdication and anarchy, the sprouting up of these kings in the different parts of the empire was the cause. Therefore, the rising of the papal horn must be after the year 487, for it came up amongst the ten.

Note g.

We have in the work now before us certain reasons given for fixing the commencement of the 1290 days so as to make its termination happen in 1745, and which year our author would endeavour to make us understand, from the discomfiture of the Pretender, particularly answered the end predicted by prophesy. But if we look at the writings of others nearer our own times we shall find the year 1792—3, specified as the period when the papal power came to its close. We are informed, (by the late Rev. Edward Irving,) that it was during the greater part of the last century that an insidious, yet systematic opposition to the holy Scriptures was carried on by all the wits and men of genius, not only of France but of all Europe, under the fostering care of Frederic, king of Prussia, in whose coteries they were wont to calculate, within what space of time the philosophers would be able to exterminate the faith of the Galilean and his fishermen. The anti-christian spirit, however, which was thus brooding took not the form of undisguised and open warfare, until the convention of France, which met on the 20th September, 1792, which having first decreed the eternal abolition of monarchy, and substituted the word *republic*, in the oaths and other public acts, instead of the word *nation*—had it

proposed, on the seventh day of its continuance, by M. Manuel, "that, as royalty was abolished, the order of the "priests, and all religious establishments, should be abo- "lished along with it." This, however, being premature, "for the 1260 days wanted half a day to be fully accom- plished, "his proposals were heard with murmurs and "rejected with disdain." But the same writer observes: "The success of the Jacobin conspirators on the 31st of May in the next year completed the destruction of the civil establishment of religion in France. Constitutional and unconstitutional worship were at once confounded in the same proscription; the void made by the abolition of the Roman Catholic religion was attempted to be filled by what these new fanatics called "the worship of Reason;" and atheism received the public honours due to the Supreme Being. The Scriptures were declared to be a fable, and death to be an eternal sleep; and upon the altar of the cathedral church of Notre Dame, in Paris, the naked person of a prostitute was worshipped as the Goddess of Reason. And so in other parts of France, and particularly at Lyons, where the Scriptures were publicly dragged through the streets, with circumstances of the utmost contempt. Other things were transacted in the exultation of their triumph which it is shocking to narrate. The Sabbath was abolished, and the division of the year by weeks—commemorative at once of creation as well as of redemption completed—was abolished, that by decades of ten days each, given by these sacrilegious men, as a part of their grand restoration of things; to be commemorative for a short season of the triumph of the beast from the bottomless pit, both over God the Creator, and over Christ the Redeemer, and over the two witnesses who had so long

borne testimony, and were now overcome for a season. From this period, also, in the height of their pride, they began to count their time, reckoning from the first year of the French Republic ; in order to declare, by all possible means, to the world and to the church, that one of God's remarkable periods had closed, and another had begun its course, with direful omens of destructiveness. The joy which was testified by the learned and scientific classes, not of France only, but of all Catholic Europe, when this great end of their labours for half a century had been signally accomplished, is on public record. They wrote to one another, and congratulated each other upon the introduction of a new era, as they judged of the redemption of the human race. Insomuch that the tide of infidelity and republicanism reached Britain also ; and as if to tell its own tale "*The Age of Reason*" came forth, and "*The Rights of Man*," from the same pen, to convey poison into the very vitals of our people, while a new system of political justice was digested and promulgated for the learned and thinking classes, subversive of all social principle, and with it a system of ethics, which has long, in its principles, at least, been stealing into favour, and which, in its certain tendency to undermine the foundation of whatever is excellent and valuable in the human heart, is exactly adopted to qualify us for either of the two descriptions of character which form the shame and scourge of this age—for the obsequious and unprincipled tools of political corruption on the one hand, or the vain and desperate votaries of political empiricism on the other.

Thus did things come to pass in the end of the year 1792, and in the beginning of the year 1793. The witnesses, (that is to say the Old Testament and the New,)

were slain by the new power which then seemed to start into being from the bottomless pit. Anterior to this time, all that had been done in France by the States General and Legislative Assembly, was for the reformation both of monarchy and religion—for the subversion and destruction of neither; and he, who, before this time should have dared to breathe in public such purposes would have lost his head, as surely as thereafter every man did lose his head who dared to breathe a word against them.

This triumph over the witnesses, had but the short time of three prophetic days and a half permitted to it, after which the spirit of life was to enter into them again, and they were to stand upon their feet and astonish their enemies by the glory to which they were to be exalted. Accordingly, in the end of the year 1796, exactly three years and a half from the perpetration of that deed, yet unheard of in Christendom, and not surpassed by the customary fury of the Japanese against the Holy Oracles, the spirit of the times had undergone such an amelioration, as to permit the bishops and clergy to hold meetings, and circulate encyclical letters, preparatory to a general council, which they contemplated, for the reformation of religion. But when a number of ecclesiastics met in the month of March, at Versailles, for the purpose of holding a synod, they were dispersed by an order from the executive power, as forming an association hostile to the peace and good order of the Republic; because only three of the days of death had run their course over the head of the slain and contemned witnesses, and half a day had still to run. But when the three days and a half were fully accomplished, the way gradually opened for the restoration of Christian worship; and, in the earlier part of the year 1797, upon the election of a

new third to sit in the council of five hundred, the end was accomplished as it is thus written in the Annual Register for that year :—"Among these men, (who now held the "power) a proper and commendable zeal for religion and "morality soon began to display itself. The detestable "laws authorizing polygamy, or rather a general system of "debauchery, under the colour of a facility of divorce, were "ordered to be reversed. On the 17th June, Camille "Jourdan made an important, and, in the opinion of many, "an enlightened and philosophical report on the freedom "of religious worship, which was ordered to be printed by "the unanimous vote of the council of five hundred."

From this time forth, Christian worship being restored, the witnesses recovered their life, and liberty to prophecy in the ears of men. And now even the sackcloth covering began to fall off, nor did bigotry and priestly authority ever again recover their power, even by the reconstitution of the Gallican church after many years, but are doomed to dwindle away until they be no longer found. At this time the Scriptures began also to receive great accessions of honour in this and other Protestant nations, who were enlightened by the exhibition which those three years of bloodshed and terror had given, of the state of a people, who had in their frenzy cast themselves loose from their holy restraints. Henceforth, it became a fixed and settled principle with all sound minded men, that the knowlege, and belief, and obedience of the Scriptures, is the foundation and cement of the best institutions of society, the hope and expectation of the barbarous nations of the earth. Whence arose, at this very time, that activity in translating the Scriptures into the various tongues of the earth, which is the most striking feature in the ecclesiastical history of the

last ages. Insomuch, that from being found at the beginning of the last forty years in fifty tongues *only*, they are now to be found translated into more than three times that number, and circulated with a zeal proportionate. So that the witnesses may be very truly said to have ascended up to heaven, "*in a cloud of glory!*" More honour having been conferred on them within the short period of forty years, which has occurred since their murder, than during the seventeen centuries which have run their course since the sacred canon was completed. For why? Because these are the first years of the reign of Christ; his iron reign in respect of his enemies, his month of the sowing of seed, in respect to his church. A feature of the times so remarkable that in another part of this prophesy it is given as the sign immediately preceding the fall of the spiritual Babylon.—"And I saw another angel fly in the midst of 'heaven, having the everlasting Gospel to preach unto "them that dwell on the earth, and to every nation, and "kindred, and tongue, and people, saying with a loud "voice, Fear God, and give glory to him; for the hour of "his judgment is come: and worship him that made "heaven, and earth, and the sea, and the fountains of waters. "And there followed another angel, saying Babylon is "fallen, is fallen, that great city, because she made all "nations drink of the wine of the wrath of her fornication." (Revelations xiv. 6, 7, 8.)

And to complete the verification of the emblem:—The same hour that this fearful deed was perpetrated upon the two faithful witnesses, there happened an earthquake or popular revolution, by the violence of which a tenth part of the city fell, and there were slain of men seven thousand. The bodies of the witnesses were to lie abused in the street,

or broad-way, that is, in the most frequented and active part of the city, where the wicked traffic was the briskest, and the work of treading down the saints went on the most fervently. And who doubts, that from the days of Charlemagne, France was entitled to this sad pre-eminency amongst the ten parts of the papal city? There, accordingly, were the witnesses slain, although there can be no doubt that in every part of the city the adherents of the infidel power, or beast from the bottomless pit, which murdered them, rejoiced with exceeding joy. And there, at that very hour, permitted by an angry God, fell out the most fearful events of any age, the revolution of France, which had been brewing for four years, but burst not forth till the end of the year 1792, before which time, not more than a month, they had fondly thought all their sores and burnings of heart were happily healed. In one week, when the hour was come, more was accomplished to revolutionize the country by the Convention, than had been accomplished by the Notables, the States General and the Legislative Assembly: over whose legal and constitutional barriers, the fury of the popular tide burst, and deluged all the land with blood. For three years and a half there was sack and carnage in the heart of France; and upon its confines whole armies of men were offered up to the beast of the bottomless pit. France, the tenth part, was not only wrenched away from the papal city, but took arms against all the rest, and became, in the hands of the King who ruleth in righteousness the scourge of them all, after she had been well fleshed in the work of blood by maiming and wounding herself.

Thus exactly was this event which marks the close of the period of "time, times, and half a time" fulfilled in its

many wonderful particulars; and with such a fearful note was rung the knell of judgment upon the beast with ten horns, which had so long blasphemed against God, and held his saints in bondage.

In concluding this note, I cannot refrain from making one observation in addition to what has been said already :— it is that there does appear some such exceedingly striking incidents in the events of the French Revolution, which bear out the word of prophesy so forcibly as to make it well worthy of our consideration whether the Millennium did not commence at the time Mr Irving would have us understand it did, and whether, as in one short week so much was effected in France, when the time for revolutionizing had fully come, we ought not to expect and be prepared for the second advent of Him who is to reign over all kings and princes, and over the sons and daughters of men for one thousand years.

Note h.

Bearing in mind what has been said in the preceding note (g), I expect most of my readers will see they have some reason to believe that the Millennium has already commenced; though HE who is to rule for a thousand years has not yet made his personal appearance. But there is a period of 1335 years, or 75 years beyond the 1260 already adverted to, which 75 years if we add to the year 1792—3, will give us the year 1868—9, the date of another epoch, and which epoch is denominated "*blessed.*" In the book of Daniel, xii. 11—12. we find as follows :— "And from the time that the daily sacrifice shall be taken "away, and the abomination that maketh desolate set up, "there shall be a thousand two hundred and ninety days.

" Blessed is he that waiteth, and cometh to the thousand " three hundred and five and thirty days."

That these two numbers reckon from the same beginning with the one of one thousand two hundred and sixty days, or of time and times, and half a time, there can be no doubt ; for these emblems, " the taking away of the daily " sacrifice, and the setting up of the abomination that " maketh desolate," do always denote the supplanting of the true religion by a false one, and is used in the ram and he-goat of Mahomedanism in this vision, and elsewhere of the papacy. From the setting up of the papacy, therefore, there shall be 1290 days, till something, which is not determined by any event ; and there shall be 1335 days till the term which is pronounced " BLESSED :" " Blessed " is he that waiteth and cometh to it." There is no doubt but that this is the commencement of the glorious time when all shall be blessed in Christ, and all men shall call him blessed. No other epoch in holy writ is designated " BLESSED." Therefore, we say, that in 75 years, over and beyond the 1260, that is, from the year 1792—3, or in 30 years from this time, (A. D. 1838,) when I now write, the blessed reign of Christ shall have commenced. (The Lord lengthen out my life to see one of these days of the Son of Man. Though in the extremest age, as of Simeon and Anna the prophetes, the Lord spare me to behold his glorious coming !) Also, at the end of 30 years, over the 1260, or into the period of judgment, we are to expect, not a remarkable event, but some alteration in the course of judgment, some recussion or increase of it, or something worthy to be noted, which may perhaps discover itself. And these two periods of 30 and 45 years, onward from the period of the conclusion of the Papal period, are all

that we can learn concerning time out of the book of Daniel, or any other part of Scripture. But, it is sufficient to know, that with these two periods all trouble shall be accomplished, and the earth shall be fully blessed. The last of the first two mentioned periods, when the Jews shall be restored, must come in some where before this consummation; but when, no man knoweth. For the four periods are not in successive order, as some have supposed, but two distant revelations, the one given in addition to the other, for the further satisfaction of the curious prophet. And the chronology amounts to this: that there are four periods, so remarkable as to have been deemed worthy to be given to the Church. One of 1260 years, the beginning of which had been found in a former vision, and the end of it also. Another, when the infidel power shall come to his end, and the dispersion of the Jews be accomplished; but when, is not given. A third, at the end of 1290 days; but what, is not given. A fourth, at the end of 1335 days, which shall completely bless every one who abideth to see it.

Note i.

"The other day, even in Rome, the Pope defeated in a suit for property."

This event happened in the year 1783 or 1784, I am not able to fix the date of the occurrence more precisely: but, it being evident that the "*Reasons from Prophesy*," as will be seen by the next note but one, were written in the year 1785, and the author, then speaking of the above event as a recent one, I cannot be very far wrong in giving the date as above mentioned.

Note j.

Our author seems to have fallen into an error here, in speaking of 2300 years, first as regards the number itself, and secondly as calculating them to have commenced before the rise of the Medo-Persian empire, which was founded by Cyrus 536 years before Christ. Now as regards the 2300 years he has doubtless taken it from the English authorized version of the Bible, but had he consulted the Septuagint, he would there have found it clearly expressed, (Daniel viii. 14.) "Two thousand four hundred "years," as given in the vision of the ram and he-goat. The great end of which vision, as hath been often said, is the superstitions of Mahomed; but, as is usual, it is deduced by a chain of events, from the time of the prophet, down to the time when the false prophet prevails against the host of heaven, and takes away the daily sacrifice, and casteth down the truth to the ground. After which, for the rest of his actions, it is merely said, in two words, that "he practised and he prospered." Then, to draw the greater attention to the matter of the time, it is put into the mind of one saint to enquire of another, "How long "shall be the vision concerning the daily sacrifice, and the "transgression of desolation, to give both the sanctuary and "the host to be trodden under foot?" The vision is, by the holy one characterized, not by the battle of the ram and goat, or by the four horns that sprung up, or by the little horn which waxed so great, but by that which is its true character, the captivity and spoliation of the honour and glory of the church. And the question is, How long is the vision? That is, Until how long is the vision? And the answer is, "Unto two thousand and four hundred days; "then shall the sanctuary be cleansed." Now, when *one*

asks a question, How long, without defining a time, he is understood to mean from the time he asks; and when he is answered, For so long, he understands from the time when he is answered. And so we compute these 2400 days from the time when Daniel saw the vision, and heard the angels put and answer the question. If the question had been, How long shall he tread the sanctuary under foot? Then we should have reckoned from the time he profaned and polluted it, as in the vision of the papal horn, when the period is given as the duration of his blasphemy and power. But the question being of the vision generally, and answered of the vision generally without any such interposition of a commencing time, must, as hath been said, be taken from the time then present: that is, from the time at which the vision was seen—that is, before Christ 553 years. From which reckoning 2400 years, we arrive at the year after Christ 1847; at which time the angel declares, "Then shall the sanctuary be cleansed." Now we should have been at a loss to know whether this date gives the beginning or the completion of the cleansing of the sanctuary from the pollution of the Arabic impostor (Mahomed.) But the words in which the angel interprets the vision to Daniel, casts light upon this matter: "At the time of the "end shall be the vision;" and again, "I will make thee "know what shall be in the last end of the indignation, "for, at the time appointed shall the end be." We have already seen reason, from the vision of the wilful king, to begin the time of the end onward 30 years into the day of wrath, or at the period of the 1290 days, which is, therefore, called in this place "the last end of the indignation;" the beginning of the indignation being at the termination of the period of 1260 days. And to this doth the language

of the Apocalypse so exactly agree, that at this period commenceth the pouring out of those seven vials, or last plagues, in which is *filled up the wrath of God;* and at the pouring out of the seventh, it was said, "*It is done,*" which, therefore, is the last end of the indignation. The seventh vial, therefore, being poured out on the air, (Revelations xvii. 17 and 18.) brings down thunder, lightning, hail and storms; which, together with a great earthquake, great and terrible, destroys all the antichristian nations, and particularly Rome or mystical Babylon. And as Christ concluded his sufferings on the cross with this voice, "*It is finished;*" so the sufferings of the Church are concluded with the voice out of the temple of heaven, "*It is done.*" And, therefore, with this doth the blessed Millennium of Christ's spiritual reign on earth begin.

The accomplishment of this vision of the king understanding dark sentences, is deferred by the angel, unto those times into which comes the vision of the *wilful* king, the *time of the end,* in which we now breathe and have our being. Whence we see again the fulfilment of that which is said in the vision of the four beasts, that not until the body of the ten horned beast was destroyed, doth the destruction of the other beast begin; forasmuch as the Mahomedan power, which is reserved till now, is deduced out of the third beast, the rough goat of Græcia. Nevertheless, though the destruction of the Mahomedean power is yet future, it is even now beginning to be broken "*without hand,*" by its own disorganization and dismemberment, wasting away of inward consumption, according to the language of the sixth seal, as the waters of a mighty river evaporate till it becomes a fordable stream. But its destruction will be accomplished in the time of the end, when the infidel king

about to arise " shall enter into the countries, and overflow " and pass over : and have given into his hand, Edom and " Moab, and the chief of the children of Ammon ; and " shall stretch forth his hand over the countries, and the " land of Egypt shall not escape." So that by his hand shall fall both the Papal and Mahomedan superstitions ; whereby he may be so inflated as to desire to make himself the prophet, and priest and king of the whole earth, and set up for the temporal Messiah, for which the Jewish nation have so long waited ; and delude that people, and constitute himself the great personal antichrist, and war against the faithful witnesses of Jesus ; wherefore Jehovah's ire against the combination of the heathen to cast away the authority of his Son, may bring that great vengeance upon him, and upon the nations which he hath blinded. And, on seeing the fate of him in whom they trusted, the children of Israel may come to be undeceived, and in the miseries they endure, the anger against them may be accomplished. From which time forth they may be visited with help, and be converted unto the Lord, and replaced in their land, and the worship of the true God restored in Jerusalem. Which will be accomplished, according to this vision, in the year 1847, being nine years from the time when I now write. Nearer than this we cannot come by chronological revelation ; but how near is this !

For the preceding part of this note, I beg to apprize the reader that I am mainly indebted to the writings of the Rev. Edward Irving, and to a work published in 1701, entitled " *Apocalyptical Key*," by Robert Fleming, V. D. M., from which latter work I make the following extract, for the purpose of showing that nearly 100 years prior to the French Revolution, Mr. Fleming, in his work, clearly

pointed out the downfall of the French Monarchy, as it existed at the time he wrote. The reader will recollect that his work was published in 1701, in that work he says, "There is ground to hope that about the beginning of "another such century, things may again alter for the "better; for I cannot but hope that some new mortifica- "tion of the *chief supporters of Antichrist will then hap- "pen; and perhaps the French Monarchy may begin to "be considerably humbled about that time; that whereas "the present French king takes the sun for his emblem, "and this for his motto,* NEC PLURIBUS IMPAR, *he may "at length, or rather his successors, and the monarchy "itself (at least before the year* 1794,*) be forced to ac- "knowledge, that (in respect to the neighbouring poten- "tates,) he is even* SINGULIS IMPAR."

Bishop Newton, in his Dissertation upon the prophecies, most justly observes, "To explain this Book," (the Apocalypse,) "*perfectly*, is not the work of one man or of one "age; and probably it will never all be clearly understood, "till it is all fulfilled." He mentions that Bishop Burnet, in the history of his own times, relates that his friend Dr. Lloyd, Bishop of Worcester, was employed above twenty years in studying the Revelation with an amazing diligence and exactness, and that he had foretold and proved, from the Revelation, the peace made between the Turk and the Emperor, in the year 1698, long before it was made, and that after this he said the time of the Turks hurting the papal Christians was at an end: and he was so positive in this that he consented that all his scheme should be laid aside, if ever the Turk engaged in a war with them. Bishop Newton, in a note, observes that he thinks Dr. Burnet might have mistaken his friend of Worcester on the

point of the Turk never being again engaged in a war with the papal Christians, and hence misrepresented his meaning, adding: "If he said, indeed, that the Turks would never "engage in a new war with the papal Christians, he was "plainly in the wrong, the event hath shown that he was "wrong. If he said only that the Turks would no more "hurt the papal Christians, would no more subdue "any Christian state or potentate, he was probably in the "right, the prophet seemeth to intimate the same thing, "and the event hitherto confirms it."

I have quoted these two instances of the predictions of Doctor Lloyd and of Mr. Fleming, both built upon the study of Scripture prophesy, and which events have been so remarkably verified, for the purpose of showing that *every one* who devotes his time, talents and abilities, in humble dependence upon him from whom prophesy proceeds, is not a dreamer. I might add many other predictions, the result of similar studies, which have been fulfilled to the very letter; but if I were to go into details this note would swell into a volume. I cannot help remarking, however, that so long ago as 542, (not 1542,) St. Cesaire, bishop of Arles, predicted the fate of France, and particularly the taking possession of Paris by the Allies: and that in the year 1752, Dr. John Gill predicted the French Revolution and various matters connected with affairs on the continent.

Note k.

As "THE MILLENNIUM," a poem in blank verse, with "THE REASONS FROM PROPHESY WHY THE SECOND COMING OF CHRIST, AND THE COMMENCEMENT OF HIS PERSONAL REIGN ON EARTH ARE IMMEDIATELY TO BE EXPECTED," were printed in Dublin in the year 1787, we

may judge that they were written about that time; but as our author informs us that forty years of the last forty-five (which at page 129 he endeavours to make appear were to terminate in 1790), had passed away, we learn The Reasons from Prophesy must have been written in 1785, which falls five years short of 1790, two years after which it was printed and published. The author, I have been informed, was Mr. DOBBS, an Irish Barister.

Concluding Note.

As we have every reason to believe that the time for the commencement of the Millennium really draweth near—so near, indeed, that it may have begun before this hand has lost the power of using a pen, or if not, before my own heart ceases to throb, my own pulse ceases to beat, yet in all probability within the period destined for the life of my children—I do certainly think it behoves me to use every endeavour that is within my power, to be prepared to meet the event; and, I do deem it my duty to point out to every one who may read this, how indispensably necessary it *also* is for each to be prepared to meet it. I am fully sensible many will be ready enough to say, Of what is this babbler speaking? Is he not more fit for an asylum for lunatics than thus to meddle with a matter so much above his comprehension? Perhaps such do not recollect what Saint Peter says in his second Epistle, chapter iii. verses 3 and 4. "There shall come in the last days scoffers, "walking after their own lusts, and saying, Where is the "promise of his coming? For since the fathers fell asleep, "all things continue as they were from the beginning of the "creation." Nor perhaps do they remember what he further says in the same chapter, at verses 8, 9, 10, 11 and 12.

" Beloved, be not ignorant of this one thing, that one day is " with the Lord as a thousand years, and a thousand years " as one day. The Lord is not slack concerning his " promise, as some men count slackness; but is long " suffering to usward, not willing that any should perish, " but that all should come to repentance. But the day of the " Lord will come as a thief in the night; in the which the " heavens shall pass away with a great noise, and " the elements shall melt with fervent heat, the earth " also and the works that are therein shall be burned up. " Seing then that all these things shall be dissolved, what " manner of persons ought ye to be in all holy conversation " and godliness, looking for and hasting unto the coming " of the day of God."

Shall I call to the recollection of those who ridicule the idea of an approaching Millennium, how literally many of the prophecies, contained in the Sacred Volume, have already been fulfilled; beginning with those contained in the third chapter of Genesis, where it is predicted that the seed of the woman should bruise the serpent's head, and that by the sweat of his face should bread be procured by man. Shall I advert to Noah, who prophesied the coming of that flood, by which every living thing that moved upon the face of the earth perished save those received into the ark which he had been bidden, by the Almighty, to prepare, and by him instructed how to build? Shall I point out that although Noah preached righteousness, and held out to the men of his generation, for a period of full one hundred years, the approach of that flood which was destined to sweep every one away save eight persons, verifying his own belief in the prophesy by preparing, before their eyes, an ark of safety? Need I, I repeat, put

them in mind, that the men of those days looked upon Noah's prognostications as the reveries of a bedlamite? They did eat, they drank, they married wives, they were given in marriage until the day that Noah entered into the ark and the flood came and destroyed them all.

Need I mention to such as read the Bible the promise made to Abraham, in his old age, and how that promise was fulfilled by the birth of Isaac;—or, how the wickedness of Sodom produced the vengeance of a just God by its utter destruction, a destruction that one short day saw fully accomplished; although to the men of that city, nay even to his own kinsmen, Lot seemed as one that mocked, when he cried out:—"Up, get you out of this place for the Lord "will destroy this city." It cannot have escaped the reader's recollection how the Lord spoke unto Abram, in a dream (Genesis xv. 13.), and said:—"Know of a surety "that thy seed shall be a stranger in a strange land, that is "not theirs, and shall serve them; and they shall afflict "them four hundred years," and how that prediction was subsequently fulfilled during the bondage of the Israelites in Egypt, even to a day. It must also be remembered that when Esau and Jacob were born, Rebekah was informed by the Lord, that the elder should serve the younger, and the ways by which the propheay was, to the very letter, accomplished. Proceeding a little further to where we find Joseph relating his dream to his father and his brethren, do we not see the very means which the latter took to prevent what it forebode from coming to pass hastening its fulfilment?

I might proceed with the other books of the Old Testament, historical as well as prophetical, to shew that what has been prophesied shall come to pass (if not already accomplished will be so in its season), and amongst other

things the personal reign of Christ on earth for a thousand years—that glorious Millennium which the real, not *psuedo*, Christian so ardently desires; but it might be thought by some presumptuous in me (in one without a name) to obtrude my opinions upon the world after what has been said by men ranking so high in the church as Bishop Newton, so high in science as his name sake Sir Isaac, so deep in research as Mede, so skilful in demonstration as Keith, and so indefatigable and veracious as Fleming, not mentioning other names who claim no small share of respect. I cannot, however, bring this note and this book to a close without making one earnest endeavour to awaken the reader's attention to the grand subject we have before us, and I trust, by the blessing of Him who is so soon to be our Sovereign, our King, and our High Priest, to awaken the world to hail that kingdom which their every day prayers entreat may come.

Reader, the event may be within thine own life-time, it may be witnessed by this generation: if not, thy children may behold the day when He, who once entered Jerusalem in humility, shall again appear to rule over the kings of the earth. Believest thou he will not? How readest thou then? Dost thou mystify one part of Scripture to make another part plain? Do not the prophecies, from the Book of Genesis to that of Malachi fully predict the first appearance of the Saviour on earth, as the event of his sojourn verified? Do not the same prophecies hold out to us an expectation of his second coming? Do not his own words declare it? Do not the book of the prophet Daniel and the Apocalypse, harmoniously fix a period for that second appearance, and yet thou wouldst mystify what is so plain, into a spirituality devoid of meaning. If the

words of one prophesy can be comprehended, so can be the other, and, spite of the pride of thy reasoning—spite of all that thou canst say to the contrary—the day will come, is near at hand, it is even at the door, and thou shalt behold it. Is not this to thee a fearful thought, does it not bring with it some feelings of compunction, does it not bid thee consider how thou art prepared to meet thy God ? If it does not, well would it be for thee if thou hadst never been born. Thou hast been searching after knowledge which profiteth thee not, leaving what would have been really beneficial, disregarded. Science has been thine idol. The word of Truth thou hast neglected. Let me ask thee how science will avail thee when the Sun of Righteousness appears ? He will not enquire of thee whether thy skill be such as to comprehend more than Newton ever did, or than Davy ever dreamt of—whether in language thou excellest even Homer in olden time, or possesseth a greater fire of genius than Byron in days nearer at hand—whether with Harvey, thou canst boast of ascertaining how, through the veins, the blood circulates, or with Galvani, dilate upon the powers his new art has supplied. None of these will avail thee in that day, and yet, thou art careless about it, or about its approach. I warn thee of thy danger. I caution thee against being lukewarm upon so momentous a subject, and I charge thee, as before the living God to look to thyself. The day is at hand, it is even at the door.

But, whether that eventful day be at hand, or be not at hand, another day, to thee equally momentous, draweth nigh : surely I need not put thee in mind that thou, as well as myself, art mortal. To be prepared to meet one event, which thou wilt not attempt to dispute thou art gradually approaching, thou shouldest be prepared to meet

the other, I expect, thou wilt admit. To make this matter perfectly clear to thee, I mean to say, that if thou wishest to be prepared to meet thy Saviour in heaven, the preparation necessary for being admitted into his presence there, must be made whilst thou art a probationer upon earth; and, that if thou art not fitted for appearing before him ere thine eyes are closed by the cold hand of death, thou mayest rely upon it, thou wilt never behold him so as to abide where he is; but, if thou art fitted for being received into his kingdom when death has performed his part, as may regard thee, surely thou wouldest rejoice to enter into the kingdom of thy Lord ere thou hadst walked through the valley of the shadow of death, so that thy spirit might rejoice in his presence, and thy mortal body might worship him who is not only to reign upon this earth for one thousand years, but in heaven, God over all, blessed for ever.

I ask thee if thoughts such as the above have had any firm abiding place in thy mind? I ask thee whether thy Christian professions have been much more than lip deep? I ask thee if thou dost really and truly believe in the Gospel of thy Lord and thy Saviour; and, I ask thee, as I do solemnly ask myself, has thy actions shown that thou art a Christian indeed? Thou knowest, without my telling thee, that it is not every one who hath said, Lord, Lord, that shall be thought worthy to enter into the kingdom of heaven. Thou knowest that it is not enough that thou shouldest plead having prophesied in the name of Christ, and that thou hast in his name cast out devils for being admitted where he now is, and where thou wilt one day behold him, either as thy friend or as a severely upright judge—whether thou witnesseth his Millennial Reign on earth or whether thou witnesseth it not.

If thou thinkest not of these matters; but art so fully engrossed with the world and the things of this world, as to be reckless whether the Millennium ever come, or whether death ever overtake thee, I regret thy doom; for, be assurred that so surely as death will come, so also will come the Millennium: neither is a wild chimera of the brain. One event every day points out to thee as certain by the loss of some relative, some friend, or some neighbour whom thou beholdest with thine own eyes conveyed to the house appointed for all living, and in which every one in his turn shall find an asylum, thyself amongst the rest, where, if thou in this world didst rank ever so high in honourable titles, such titles will not avail there—where, if thou didst abound, whilst here, with wealth, or wielded the rod of power, neither will add to thy repose or comfort —where, if whilst on earth thou possessest that sublimity of genius which made the hearts of all those who read thy productions throb with delight, and their tongues repeat thy praise, thou wilt no longer know their feelings on the one hand, nor will thine ear distinguish their encomiums on the other.

Thou art fast, though almost imperceptibly approaching that "bourne from whence no traveller returns;" such thou admittest to be the fact. How say thy deeds? Why, these say thou thinkest all the doctrines of the soul's immortality are but as idle dreams—that thy object is to accumulate gold upon gold, estate upon estate, honours upon honours, till thy mind is satiated with the honours and riches and the glory of the world thou livest in. Oh fool! thinkest thou that that part of thee, that noble part of thee, which is an emanation from Deity itself, that part of thee which, when thy vile body shall have crumbled

into dust, will still live ; yes, live either in joy unspeakable or in woes unutterable for ever ; thinkest thou, I say, that thy soul can be contented with things which satisfy not, with things it must one day leave behind it ? Thy deeds say it can ; for thou dost not take pains to enquire, even, if there be an hereafter—thy grand aim is to accumulate for the present, and so long as thou aggrandizest thyself here, thou seemest not to care if there be another state of being.

Indeed, thou hast been so well described in "*The Reflector*," (a work which was published nearly ninety years ago,) that to furnish thee with a true portraiture of thyself, I cannot do better than quote the author's own words, who, when speaking of *Faith*, says :—"To compare "the shortness of the present life with the eternity of the "future, and consider the rewards and punishments to "follow upon good and bad actions, yet find so little true, "practical religion upon earth ; one might almost suspect "there was no faith among mankind, but that all doubted "as to the certainty of an hereafter. There are few of "us who, upon the promise of a temporal reward, would "not labour to be good, or renounce our vicious inclina-"tions. A drunkard will live sober, a profligate turn "prudent, and a rebel become obedient to obtain favours "of their king. Many, from the mere motive of hope, "will force and subdue their appetites and passions, or "even belie their own natures, in expectation of a place "or a title ; yet the King of heaven and earth, whose "promise cannot fail, and whose rewards are eternal, does "not prevail upon men to quit their vices, or suppress "their inordinate appetites. Whence it might seem as if "the faith we Christians value ourselves upon was only

" nominal: for really to believe a state of eternal rewards " and punishments, and not live according to this belief, is " a paradox of the first magnitude. If we allow no Chris- " tian faith among mankind, the solution is easy, but such " a supposition would be extravagant; since there have been " those who sealed this faith with their blood. To solve " the difficulty, we must allow men to be so made, as to " be more affected with small matters that are sensible and " at hand, than with the most momentous things that are " invisible and at a distance. All men know they are to " die, yet do not shudder at death till the hour approaches, " when they see him, as it were, face to face. Man being " immersed in his affections, is more moved by corporeal, " than mental rewards and punishments "

Now supposing, as our author suggests, that man is so constituted as to be more affected with trifles close at hand, than with momentous concerns if at a distance: yet, being endowed with that noble faculty, reason, he is called upon to bring it fully into action, (or it were bestowed upon him in vain,) and if he does so he will soon find, even to demonstration, how worthless is all that this world can give, how valueless all it may take away. If he use his reason rightly he will soon discern that speculations (if such he deems them,) of the nature we have now before us are not unworthy of his regard. At all events they are more likely to produce lasting effects than many things which he labours to attain with so much avidity. Whether, therefore, the Millennium may commence before he quits the stage, or whether it may not, is immaterial; being fully convinced of its arrival in due season :—bearing in mind at the same time, that " One day with the Lord is as a thousand years, and a " thousand years as one day." We press upon him to be

prepared to meet the event with joy, in which case his hopes will aspire to the bliss of a joyful immortality, when that other event (death) which he cannot avoid is close at hand, and when he is to bid farewell to wife and children, to relatives and friends, to honours, to fame, to wealth and to every thing dear to him on earth. We bid him remember: "Man goeth to his long home, and the mourn-"ers go about the streets: we tell him, "the silver cord "shall be loosed, the golden bowl be broken, the pitcher "be broken at the fountain, the wheel broken at the "cistern, then shall the dust return to the earth as it was, "and the Spirit shall return to GOD who gave it."

Reader, one word more and I have done: May the writing of this work produce in the writer what I desire the serious reading thereof may produce in thee, and in every one who may peruse it; whether bondman or free-man, a firm belief in the approach of the Millennium, and that the holy city, the New Jerusalem will come down from God out of heaven, prepared as a bride adorned for her husband: and, that such belief will induce us all to endeavour to prepare ourselves for the occasion, so that we may hail the Millennium with rapture and ultimately enter the gates of that holy city with joy.

THE END

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Errata.

Analysis of Book 1st.	Line	8,	for Millennium	read *Millennial.*
Page 6,	....	16,	... seen	.... *soon.*
.... 8,	....	2,	... against	.. .. *'gainst.*
... 25,	....	11,	... plunderers	.... *plunders.*
... 56,	....	15,	... th'eye	.... *the eye.*
... 59,	....	17,	... if his	.... *if he his.*
Analysis of Book 4th.	....	9,	... light reason	.... *light of reason.*
Page 72,	....	23,	... can—to try	.... *can do—to try.*
... 92,	...	21,	... hommage	.... *homage.*
... 93,	....	16,	... Millennium	.... *Millennial.*
.. 129,	....	29,	... Ignatus	.... *Ignatius.*
.. 153,	....	15,	... carcass	.... *carcase.*
.. 154,	....	3,	... seal'd	.... *sealed.*
.. 194,	....	29,	... eight	.... *eighth.*
.. 211,	....	11,	... Codius	.... *Codicis.*